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A MANDARIN PRIMER

英華合璧

WALKER
ST. LOUIS MO.

BY

F. W. BALLER

TWELFTH EDTION

Revised and Enlarged with Supplement

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PREPARED FOR THE CHINA INLAND MISSION

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TWELFTH EDITION

FOREWORD.

The demand for a new edition has made possible some additions and corrections. Many of these are the outcome of experience in teaching, and others are the suggestions of students of the book.

The book has been partly interleaved, and the Chinese text of the Miscellaneous Examples added. The Chinese teacher will thus be able to correct both the reading and pronunication of his pupil.

In the supplement will be found additional examples of the use of such words and idioms as are given in the Lessons, together with translations of passages in the Reading Lessons which contain idiomatic phrases and uses of words that may present difficulties to the beginner. An analysis of the use of 就 is also given from the conviction that the meaning and force of this and similar words can be better learned from connected discourse than from the definition given in a dictionary.

A Monograph on Phonetics has been kindly contributed by Mr. W. B. Pettus of the Y. M. C. A. and is hereby gratefuly acknowledged. It should be of great value to those who desire to study the sounds of the language from a scientific standpoint.

Those who intend to learn to write Chinese are referred to the Author's A. B. C. of Chinese Writing published by the American Presbyterian Press.

A small book intended to serve as an introduction to this Primer has been prepared by the Author. It is entitled An Idiom a Lesson, and is intended to give the student such a hold on the common idioms of the language as will enable him to continue his studies with a more intelligent interest.

TWELFTH EDITION

FOREWORD.

It is not necessary to memorize all the examples at first Those which are most commonly used and the Miscellaneous Examples may be committed to memory with advantage. The child's method of repeating all it hears may be adopted, but it needs to be supplemented. A child usually takes seven or eight years to acquire and make much use of its Vocabulary, and when it does prattle, its range is naturally very limited. An adult should not only memorize but also exercise his power to reason and to compare. In this way the advantages of the child's method are conserved, and reinforced by the added knowledge and experience of riper years: the prattle of the child gives place to the talk of the man.

SHANGHAI, November, 1921.

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INTRODUCTION.

PLAN AND SCOPE.

The book is divided into four Parts, viz, Elementary, Advanced, Supplementary and Miscellaneous. In Part I. simple idioms are explained and illustrated, in Part II. more difficult ones are dealt with, in Part III. these are supplemented by the addition of words and phrases, and in Part IV. vocabularies relating to various subjects are given.

In Part I., at the end of each Lesson, the words "See Lesson—" are added. The Lesson thus referred to contains further illustrations of many words and phrases already given. By this arrangement the beginner is not bewildered in the early stages of his studies with matter of which he can make no use, but is put in possession of much useful material at a time when he is in a position to profit by it.

Reading Lessons follow every Exercise and Vocabulary. These are intended to help to a good style in speaking and to make the study of the language more interesting. Idiom needs to be *absorbed by reading*. The subjects treated of in these Reading Lessons cover a wide range, and in many cases have been treated in a light vein in order to create and sustain interest. Some expressions used in them are not in the nature of the case everywhere current; the book could not be written that would meet local requirements in whole Mandarin-speaking area. But it should not be difficult for any teacher of average intelligence to give the local equivalent of any given expression. Foot notes have been added to elucidate difficult idioms, and words that occur later in the book have been inserted to make the sense complete, or to secure a better sentence. Such words are followed by 'L.' or 'V.,' which refer to the Lesson or Vocabulary in which they occur. As it is impossible to tell a story without words new ones have been introduced and defined where necessary. A large vocabulary of useful words has thus been secured, and a wider range of subjects made possible. By the aid of these Lessons—which form a Reader—students should not only acquire a good idiom, but be also helped to judge the *force* of words and to see how sentences are connected They

INTRODUCTION.

PLAN AND SCOPE.

should be read and re-read, and in part committed to memory, till a faulty sentence grates on the ear like a discord in the midst of harmony. The Chinese titles have been added for the benefit of the teacher, but the student should leave them severely alone till he has finished Part III.

A Review Exercise is added at the end of every five Lessons. No translation of the Examples is given, as the student, with the aid of his teacher, should be able to judge of the accuracy of his work.

A Writing Exercise is appended to each Lesson: to many it will be a great benefit to be able to write Chinese as well as to read it. Such are referred to the Author's A. B. C. of Chinese Writing. Characters that are Radicals are indicated by 'R' followed by their number.

The Tones in this edition are marked as in the Author's Analytical Chinese-English Dictionary (Shanghai: Mission Book Company). Where a word is in the fifth tone or 入聲, it is indicated by a final '*h*' in the spelling, and the Peking tone is placed by the side of the character also. The figures 1, 2, 3, 4, stand for 上平, 下平, 上聲, and 去聲, respectively.

Following the usage of the New Literature, names of persons have been marked with a single line at the side, names of places with a double one.

The Exercises for Translation, and Key to them, are intended to furnish material for translation from English into Chinese and *vice versa*. Translate the English to the teacher in Chinese and let him correct it by the Key; then reverse the process, and by means of the Key, test the accuracy of the translation into English. This will give facility in translation, and develop the power to use words and idioms aright.

An imaginary Dialogue with a visitor on Christianity is also introduced, from which it is hoped the student may cull a few useful colloquial phrases. In this and in all other parts of the book the Editor *alone* is responsible for all doctrinal statements.

The small figures following the words in the Vocabularies refer to the numbers of the corresponding Numerary Adjuncts, of which those more commonly in use are printed on pages 281, 282, and also for greater convenience separately on a card. This arrangement enables the student to see the meaning of any given Numerary Adjunct at a glance, and precludes the possibility of mistaking it for the word to which it belongs. Where two sets of figures occur opposite the same word, either of the Numerary Adjuncts referred to may be used with it.

On page 346, under the Head of 'The Study,' will be found a selection of words and sentences which are intended to enable the student to communicate with his teacher at once. Such sentences as are most commonly needed, should be committed to memory—this will enable teacher and pupil to begin to understand each other.

The whole work, in its enlarged form, is afresh commended to the blessing of Almighty God, that He may graciously use it as a means of helping His servants to preach the Gospel of our Lord and only Saviour Jesus Christ.

SHANGHAI, November, 1921.

ASPIRATES.

ASPIRATES.

Two peculiarities at once impress the student as he begins to study Chinese, viz., Aspirates and Tones. They differ entirely from the same things in Western languages, where they may be local peculiarities, or may merely express surprise, horror, or any other emotion, but have no special meaning and do not form an essential part of the language. In Chinese, an Aspirate is a sort of explosive sound, such as may be heard in the case of a person who stutters when he tries to say "pudding, please." Or it may be such a sound as should be given to '*ch*' in the word '*loch*.' But it must be heard to be understood and acquired.

The presence or absence of an Aspirate makes as much difference to the meaning of a word, as a difference of spelling in words of similar sound in English, as for instance, '*team*' and '*teem*'; or the omission of an '*h*' in say '*hair*,' '*air*.' The Chinese, strange to say, have no name for it; the words used by foreign students to express it (To send forth br ath 出氣) being coined to supply the deficiency. There is nothing in the formation of a Chinese character to denote whether it is aspirated or not, but in expressing its sound in Roman letters an inverted c mma usually indicates it. This rule is followed throughout, thus:—*t'ao*, *p'ing*, *t'i*, *ch'i*, etc.

Since Chinese teachers have not had to teach pupils who were ignorant of aspirates, they are naturally a little at sea when they come to teach foreigners. Hence the student should keep his ears open, reproduce all the aspirates he hears, faithfully imitating his teacher. When a teacher shakes his head and repeats a word, it is clear that his pupil has failed to reproduce the sound of the word with perfect accuracy, and it will be found in most cases that the aspirate has been omitted. In order to educate the ear, the following table has been drawn up. It should be gone over again and again, till the ear can readily distinguish between a word that is aspirated and one that is not.

Table of Aspirated and Unaspirated Sounds.

比	3 *pi*	課	4 *k'o*	得	4 *teh*	樞	1 *ch'u*	當	1 *tang*
圮	3 *p'i*	剪	3 *chien*	特	4 *t'eh*	兵	1 *ping*	湯	1 *t'ang*
丁	1 *ting*	淺	3 *ch'ien*	古	3 *ku*	娉	1 *p'ing*	豆	4 *teo*
聽	1 *t'ing*	告	4 *kao*	苦	3 *k'u*	津	1 *chin*	頭	2 *t'eo*
張	1 *chang*	靠	4 *k'ao*	底	3 *ti*	親	1 *ch'in*	栽	1 *tsai*
昌	1 *ch'ang*	丹	1 *tan*	體	3 *t'i*	抱	4 *pao*	裁	2 *ts'ai*
招	1 *chao*	灘	1 *t'an*	擔	1 *tan*	泡	4 *p'ao*	驓	1 *tsang*
超	1 *ch'ao*	吊	1 *tiao*	貪	1 *t'an*	代	4 *tai*	倉	1 *ts'ang*
子	3 *tsï*	挑	1 *t'iao*	早	3 *tsao*	太	4 *t'ai*	焦	1 *chiao*
此	3 *ts'ï*	幹	4 *kan*	草	3 *ts'ao*	見	4 *chien*	俏	4 *ch'iao*
狗	3 *keo*	看	4 *k'an*	征	1 *cheng*	欠	4 *ch'ien*	短	3 *tuan*
口	3 *k'eo*	罷	4 *pa*	稱	1 *ch'eng*	白	4 *peh*	團	2 *t'uan*
揪	1 *chiu*	帕	4 *p'a*	多	1 *to*	迫	4 *p'eh*	贊	4 *tsan*
秋	1 *ch'iu*	鼓	3 *ku*	拖	1 *t'o*	居	1 *chü*	殘	2 *ts'an*
道	4 *tao*	苦	3 *k'u*	果	3 *ko*	去	4 *ch'ü*	呆	1 *tai*
套	4 *t'ao*	精	1 *ching*	可	3 *k'o*	單	1 *tan*	台	2 *t'ai*
宗	1 *tsong*	清	1 *ch'ing*	官	1 *kuan*	炭	4 *t'an*	則	2 *tseh*
聰	1 *ts'ong*	忠	1 *chong*	寬	1 *k'uan*	等	3 *teng*	策	4 *ts'eh*
個	4 *ko*	冲	1 *ch'ong*	朱	1 *chu*	疼	2 *t'eng*		

TONES.

The second peculiarity of the Chinese language is the Tones. These form a sort of rythmical chime which is not unpleasing to the ear, and which may be acquired by closely following the pronunciation of the teacher.

They are an integral part of the language and should be learnt as such; no sentence should be committed to memory without them. To know them and use them aright is of great value. They give *character* to speech and sharply differentiate a speaker who uses them from one who neglects them. A foreigner who ignores them does not speak like a Chinese who naturally employs them all the time. A preacher who has no Tones is apt to be an offence or an infliction to his audience, who at once relegate him to the rank of a poor speaker. Thoroughly to know them is also of great value in

the event of having to change one's dialect. For example, the first tone is heard in 'Amoy', is quite different from the same tone as heard in Hankow. Thus if the student has learnt the tone-variation of the words he will have little difficulty, for he will readily conclude that if one word is sounded in a certain way, all the other words in that tone will be sounded in the same way. Any hints therefore given to acquiring a thorough knowledge of this will be amply repaid later on.

The following Tables should be read over by the student, distinguishing one tone from another and practise it often loudly.

The Tables are of two kinds, one of which may be called meaningless, since it is simply a repetition of the same sound in different tones; the other, which may be called significant, is made up of intelligible sentences. These latter should be committed to memory, as it will then be easy to recall them and the tones at the same time. And too much time cannot be spent without significance will make clear study less monotonous than droning over a Table of Sounds devoid of meaning. When the tones can be represented accurately, the Sound Table should be left and the study of the language begun. The various Reading Lessons are intended to be a practical exercise on the tones as well as on the study of Idiom.

There are five tones in Southern, four in Northern, and six in Mandarin. The same number in Western Mandarin. These are as follows:—

1. Upper even tone, or 上 平 聲 The ascending tone.
2. Lower even tone, or 下 平 聲 The descending tone.
3. Ascending tone, or 上 聲 The rising tone.
4. Departing tone, or 去 聲 The falling tone.
5. Entering tone, or 入 聲 The short tone.

Chinese characters are known by small circles at the corner of the characters, but these are marked in this book by figures placed at the top right hand corner of the character, e.g. 書[1], 讀[2].

In reading with the teacher note the voice slightly above pronunciation of tone and avoid excessive emphasis. For instance, pronounce such words as Chinese and Europeans as if the two words were a compound. Try and read the Chinese phonetically, the pronunciation of tone and by close imitation reproduce it distinctly. Do not hurry over the Tables, but read them slowly, distinguishing the tones in all respects. As progress is made and fluency acquired it will be easy to pronounce phrases and sentences with a greater degree of naturalness.

the event of having to change one's dialect. For example, the first tone as heard in Nanking, is quite different from the same tone as heard in Hankow. But if the student has learnt the tones as part of the words, he will have little difficulty, for he will rightly conclude that if one word is sounded in a certain way, all the other words in that tone will be sounded in the same way. Any time therefore given to acquiring a thorough knowledge of them will be amply repaid later on.

The following Tables should be read over till the ear can distinguish one tone from another and recognize it when heard alone.

The Tables are of two kinds, one of which may be called meaningless, since it is simply a repetition of the same sound in different tones; the other, which may be called significant, is made up of intelligible sentences. These latter should be committed to memory, as it will then be easy to recall them and the tones at the same time. And the fact that they are not without significance will make their study less monotonous than droning over a Table of Sounds devoid of meaning. When the tones can be reproduced accurately, the Sound Table should be left and the study of the Lessons begun; the various Reading Lessons are intended to furnish exercises on the tones as well as on the study of Idiom.

There are five tones in Southern, four in Northern, and theoretically the same number in Western Mandarin. These are as follows:—

1. Upper even tone, or 上平聲 *shang-p'ing sheng.*
2. Lower even tone, or 下平聲 *hsia-p'ing sheng.*
3. Ascending tone, or 上聲 *shang sheng.*
4. Departing tone, or 去聲 *ch'ü sheng.*
5. Entering tone, or 入聲 *ruh sheng.*

Chinese teachers mark them by small circles at the corner of the characters, but they are marked in this book by figures placed at the top right hand corner of the character, *e.g.*, 書[1], 紙[3], etc.

In reading with the teacher raise the voice slightly above conversational pitch and avoid excessive emphasis. Too much emphasis makes jerky Chinese, and if misplaced is apt to alter the meaning of a sentence. Try and catch the cadence produced by the succession of tones and by clear enunciation reproduce it distinctly. Discard all muttering and follow the intonation, imitating the teacher in all respects. As progress is made, and fluency acquired, it will be easy to reproduce phrases and sentences with a greater degree of naturalness.

Exercises on the Tones.

Table I.

夫[1] *fu*	頁[5] *ieh*	謝[4] *hsie*	虎[3] *hu*	時[2] *shi*
扶[2] *fu*	衣[1] *i*	洩[5] *hsieh*	戶[4] *hu*	始[3] *shi*
府[3] *fu*	移[2] *i*	低[1] *ti*	忽[5] *huh*	市[4] *shi*
付[4] *fu*	倚[3] *i*	提[2] *t'i*	批[1] *p'i*	拾[5] *shih*
福[5] *fu*	義[4] *i*	底[3] *ti*	皮[2] *p'i*	鋪[1] *p'u*
梯[1] *t'i*	益[5] *ih*	弟[4] *ti*	痞[3] *p'i*	菩[2] *p'u*
題[2] *t'i*	烏[1] *u*	的[5] *tih*	屁[4] *p'i*	普[3] *p'u*
體[3] *t'i*	無[2] *u*	摸[1] *mo*	劈[5] *p'ih*	舖[4] *p'u*
替[4] *t'i*	五[3] *u*	魔[2] *mo*	嗎[1] *ma*	僕[5] *p'uh*
剔[5] *t'ih*	務[4] *u*	麼[3] *mo*	麻[2] *ma*	欺[1] *ch'i*
耶[1] *ie*	屋[5] *uh*	磨[4] *mo*	馬[3] *ma*	其[2] *ch'i*
爺[2] *ie*	些[1] *hsie*	末[5] *moh*	罵[4] *ma*	起[3] *ch'i*
野[3] *ie*	邪[2] *hsie*	呼[1] *hu*	抹[5] *mah*	契[4] *ch'i*
夜[4] *ie*	寫[3] *hsie*	湖[2] *hu*	詩[1] *shi*	乞[5] *ch'ih*

Table II.

Sentences of Five Characters.

The cart runs in the appointed track 車行有定轍.

To have the heart at rest is a great blessing 心平有大福.

The signboard may be varnished 招牌可上漆.

He travelled about in five large countries 周流五大國.

They have cheated Lao Cheng-luh 欺瞞老正祿.

He complacently thought of going to the feast 安然想赴席.

Alas! the water has burst the water-gate 哎呀水破閘.

The regulations were drawn up with a purpose 章程有意立

In fine weather rain is scarce 天晴雨就缺.

It is daylight, betake yourself early to study 天明早上學.

Table I.

天	甜	頁	去
開	虛	本	坐
燈	低	寒	作
多	衣	河	珍
知	西	船	重
高	梯	紙	張
通	希	馬	紫
中	休	滿	正
說	閉	老	是

Table II.

EXERCISE OF FOUR CHARACTERS.

There is an inn to the west of the mill.
He greatly disliked to purchase goods.
Shut the door and take a seat.
The entrance of large and small rivers.
Turn left at the willow tree.
Women matters make trouble.
He showed great partiality for Luo Yi.
First class, second third, forth class.
Listen to them reading a book.
Three people are of the same mind it is easy to [illegible]

Sentences of Four Characters.

There is an inn to the south of the hill 山前有店.
He greatly disliked to purchase goods 憎嫌買貨.
Shut the door and take a seat 關門請坐.
The surface of large and small rivers 江河水面.
Transplant the willow tree 栽挪柳樹.
Yamen runners make trouble 差人惹事.
He shewed great partiality for Lao-rï 偏疼老二.
First chat about filial piety 先談孝道.
Listen to them making a noise 聽人吵鬧.
Where people are of the same mind it is easy to act 心同好辦

THE ROMANIZED SYSTEM.

It is of great value to be able to express Chinese sounds uniformly in Roman letters, but it is by no means an easy task to form a system which shall be at once accurate and consistent. Up till now no one system has satisfied all requirements, partly owing to the fact that the same character is pronounced with varying shades of difference in different parts of the Mandarin-speaking area, and partly because vowel sounds are pronounced differently, not only by people of different nationality, but by people who reside in different parts of the same country. And there are certain sounds that perhaps cannot be expressed perfectly by any combination of English letters. As Mateer well says: "No combinations of English letters can completely represent all the minor distinctions of even one dialect, much less those of a number of dialects. A certain margin or suppleness must be given to the spelling of each syllable, especially for the many minor modifications made by change of tone. In every dialect also there are occasional stray sounds which may be regarded as accidental variations, and need not be provided for in a syllabary of the dialect."

A few years ago the Chinese government appointed a commission to evolve order out of chaos in the spelling of the names of Chinese cities. This it did with a measure of success, but if it had gone a step further, and constructed a scientific system for expressing Chinese sounds, it would have earned the gratitude of students of Chinese, and have brought to an end the Babel of existing systems.

Beginners using this book are recommended to acquire the system of romanized used in it, *as it stands*. Later on they may improve on it, but meanwhile it will be of great advantage to them if they can write down the Chinese sounds they learn according to a uniform system. Failing this, they will write the same sound in several different ways, owing to the fact that their ears are not trained to distinguish between sounds that are nearly, but not quite, alike: they should also bear in mind the fact that *letters are not sounds*, but only symbols representing sounds.

The system adopted in this and other China Inland Mission handbooks is that of the late Rev. J. H. Taylor, founder of the

THE SIMPLIFIED SYSTEM.

INITIALS AND FINALS.

Mission. It is an adaptation of a Chinese method of expressing sounds, called *fan ch'ieh* 反切, and is analogous to the system adopted in teaching young children by many eminent teachers in the West. It consists in dividing words into Initials and Finals and combining them to produce the full sound of the word. For example, a child may be taught to spell '*cat*' by separate letters—'*c*,' '*a*,' '*t*,' or by making '*c*' the initial and '*at*' the final sound—'*c*,' '*at*'=cat. The latter method it is believed is the one best adapted to Chinese sounds, and is accordingly adopted in books published by the China Inland Mission.

In the following Tables the Initials and Finals are first given alone, then combined, the combination giving the sounds of the characters following them. These should be read over with the teacher and the value of the letters acquired. This will be of great value in obtaining a fuller knowledge both of aspirates and tones, as well as of sounds.

The best way to acquire the power to express accurately any given sound is mentally to divide it into initial and final, thus :—

ch-a=cha
h-ao=hao
hs-iao=hsiao
l-eng=leng
p-ien=pien
k-uen=kuen
ts-uan=tsuan, and so on with other sounds.

INITIALS AND FINALS.

Initials.

ch	摺^{2}	*hs*	吸^{1}	*m*	麥^{4}	*r*	熱^{4}	*t'*	特^{4}
ch'	撤^{4}	*k*	格^{2}	*n*	肋^{4}	*s*	色^{4}	*ts*	則^{2}
f	法^{4}	*k'*	客^{4}	*p*	白^{2}	*sh*	舌^{2}	*ts'*	側^{4}
h	黑^{1}	*l*	勒^{4}	*p'*	珀^{4}	*t*	得^{4}		

FINALS.

o	呵[1]	*ai*	愛[4]	*uei*	爲[2]	*o*	我[3]	*ueh*	𡈼[2,4]
ia	亞[4]	*iai*	挨[2]	*ie*	也[3]	*ong*	甕[4]	*ieh*	葉[4]
ua	瓦[3]	*uai*	外[4]	*üe*	靴[1]	*iong*	用[4]	*üeh*	月[4]
an	安[1]	*æ*	𡎎[1]	*ien*	言[2]	*u*	五[3]	*ih*	𠀋[2]
uan	完[2]	*en*	恩[1]	*üen*	遠[3]	*iu*	憂[1]	*ih*	一[1]
ang	昂[2]	*uen*	文[2]	*ī*	之[1]	*ū*	魚[2]	*oh*	惡[4]
iang	央[1]	*eng*	硬[4]	*i*	衣[1]	*ah*	啊[4]	*ioh*	約[1]
uang	望[4]	*eo*	偶[3]	*in*	印[4]	*iah*	押[1]	*uh*	兀[4]
ao	奧[4]	*ui*	追[1]	*üin*	允[3]	*uah*	襪[4]	*iuh*	𤺥[4]
iao	要[4]	*ei*	貝[4]	*ing*	影[3]	*eh*	額[2]	*üh*	余[2]

Notes on the Table of Initials and Finals.

INITIALS.

Ch is pronounced as *ch* in church, not as *j* in jerk; *k* as in kirk, not as *g* in game; *p* as in park, not as *b* in bark; *t* as in tongue, not as *d* in done; *ts* as in tsar.

H has two sounds: one like the ordinary sound given to it in English, as in 'how;' the other a rougher sound which occurs before *e* and *a* and should be acquired from a teacher. When *h* occurs before a final beginning with *u*, it is sounded something like *wh* in 'which,' or 'whirl.' *H* is used in this system at the end of a word as a mark of the fifth tone or *Ruh sheng*.

Sh is pronounced with the teeth closed, and does not occur before the finals *i* or *ü*; *hs* on the contrary is pronounced with the teeth apart and only occurs before *i* or *ü*.

The value that should be attached to *r* is a debatable point; some holding that it has a *j* sound, others a combination of both *j* and *r*.

Notes on the Table of Initials and Finals.

Initials.

(ś is pronounced as sh in words, but as ch in ...
...ś in ...
...ś in ...

V has two sounds: one like the w in ... English, as in 'vow;' the other a ... and a nasal sound to ... before a final beginning with ... 'wind.' V is used in this ... as a mark of the following ...

Ph is pronounced with the ... before the finals i or ū; or on the contrary ... used only in ... and ...

The table also would be ... following that it has ...

NOTES ON THE TABLE OF INITIAL AND FINAL.

FINAL.

Finals.

A is pronounced as in 'far,' 'tar;' *æ* something like *æ* in 'vertebræ' with a slightly broader sound; *e* as in 'her,' 'perch;' *ai* as in 'aisle;' *ao* as *ou* in 'loud;' *o* as in 'go,' 'so;' *ei* as in 'weight;' *u* as in 'rule' or *oo* in 'goose;' *ü* as the French *ü*; *i* as in 'machine'—when followed by *n* or *ng* it is shortened as *i* in 'chin' or 'pin.' *Uei*, which stands alone, is similar in sound to *ui*, which is used in combination only.

The sound represented by the letter *i* cannot be pronounced alone. It follows *ch*, *ch'*, *s*, *sh*, *ts*, *ts'*, and is intended to represent the partly hissing, partly grinding sound that is heard in the first syllable of 'scissors,' 'ship' or the *ss* in 'hiss.' When joined to *r* it is intended to represent a sound that is produced by turning the tongue back upon itself and pronouncing *er*: it must however be acquired from the living voice.

One sound not provided for in this system is that usually represented by *ng* initial. It occurs before vowels.

The letters *y* and *w* are not employed, since their values are given in the coalescence of the vowels *i* and *a*, *u* and *a*; thus *i*, *a* = *ya*; *u*, *a* = *wa*, etc. Moreover the omission of these two letters avoids the inconsisteney of writing *yao* alone and *chiao* in combination, or *yen*, *pien*, and so on.

A few characters are printed in hollow type. This is done to indicate that the combination of letters before them does not represent their full sound. No characters in the language do represent the sound needed to form the final syllable of certain words; a part of the sound of some characters is therefore taken; but it will be found that if this be joined to an initial, the combination will give the full sound of suitable characters. For example, *æ* joined to *ch* equals *chæ*, the sound of the character 遮; *ui* joined to *t* equals *tui*, the sound of the character 兌; and so on with any of the others.

cha	渣[1]	*ch'ih*	尺[3]	*ch'ong*	寵[3]	*fang*	方[1]	*huen*	昏[1]
chah	閘[2]	*chia*	加[1]	*chu*	註[4]	*fei*	非[1]	*hsi*	希[1]
ch'a	茶[2]	*chiah*	甲[3]	*chuh*	竹[2]	*fen*	分[1]	*hsih*	吸[1]
ch'ah	插[1]	*ch'ia*	卡[3]	*ch'u*	除[2]	*feng*	風[1]	*hsia*	下[4]
chæ	這[4]	*ch'iah*	恰[4]	*ch'uh*	出[1]	*feo*	否[3]	*hsiah*	瞎[1]
ch'æ	扯[3]	*chiang*	江[1]	*chua*	抓[1]	*fu*	夫[1]	*hsiai*	鞋[2]
chai	齋[1]	*chiang*	匠[4]	*chuai*	拽[3]	*fuh*	福[2]	*hsiang*	香[1]
ch'ai	柴[2]	*ch'iang*	强[2]	*ch'uai*	揣[3]	*ha*	哈[1]	*hsiao*	孝[4]
chan	暫[4]	*chiao*	轎[4]	*chuan*	專[1]	*hai*	海[3]	*hsie*	謝[4]
ch'an	產[3]	*ch'iao*	橋[2]	*ch'uan*	川[1]	*hai*	孩[2]	*hsieh*	歇[1]
chang	張[1]	*chie*	姐[3]	*chuang*	莊[1]	*han*	汗[4]	*hsien*	先[1]
ch'ang	唱[4]	*chieh*	節[2]	*ch'uang*	牀[2]	*hang*	杭[2]	*hsin*	心[1]
chao	招[1]	*ch'ie*	且[3]	*chueh*	拙[1]	*hao*	好[3]	*hsing*	興[1]
ch'ao	潮[2]	*ch'ieh*	切[4]	*chuen*	淮[3]	*heh*	黑[1]	*hsioh*	學[2]
cheh	折[2]	*chien*	件[4]	*ch'uen*	春[1]	*hen*	恨[4]	*hsiong*	凶[1]
ch'eh	中[4]	*ch'ien*	千[1]	*chui*	追[1]	*heng*	恒[2]	*hsiu*	休[1]
chen	眞[1]	*chin*	近[4]	*ch'ui*	吹[1]	*heo*	侯[2]	*hsiuh*	蓄[4]
ch'en	臣[2]	*ch'in*	親[1]	*chü*	聚[4]	*ho*	火[3]	*hsü*	虛[1]
cheng	正[4]	*ching*	經[1]	*chüh*	局[2]	*hoh*	合[2]	*hsüh*	戌[1]
ch'eng	成[2]	*ch'ing*	輕[1]	*ch'ü*	去[4]	*hong*	烘[1]	*hsüe*	靴[1]
cheo	周[1]	*chioh*	脚[3]	*ch'üh*	曲[1]	*hu*	呼[1]	*hsüeh*	血[3]
ch'eo	丑[3]	*ch'ioh*	却[4]	*chüeh*	絕[2]	*huh*	忽[1]	*hsüen*	選[3]
chi	計[4]	*chiong*	迥[3]	*ch'üeh*	缺[1]	*hua*	化[4]	*hsüin*	巡[2]
chih	極[2]	*ch'iong*	窮[2]	*chüen*	倦[4]	*huah*	滑[2]	*kai*	該[1]
ch'i	其[2]	*chiu*	揪[1]	*ch'üen*	拳[2]	*huai*	懷[2]	*k'ai*	開[1]
ch'ih	七[1]	*ch'iu*	囚[2]	*chüin*	郡[4]	*huan*	渙[4]	*kan*	甘[1]
chi	紙[3]	*choh*	捉[1]	*ch'üin*	群[2]	*huang*	皇[2]	*k'an*	看[4]
chih	直[2]	*ch'oh*	戳[1]	*fah*	罰[2]	*hueh*	或[4]	*kang*	杠[1]
ch'i	痴[1]	*chong*	中[1]	*fan*	凡[2]	*huei*	灰[1]	*k'ang*	康[1]

國文官團所有衙門往來文書皆用官話惟各省書役
仍多用土音以致隔閡不通茲特設立官話學堂延
聘官音教習教授各書役務使一律改用官話以期
上下通達公事便捷

凡考取學生者須先考其官話能否通順如不能通
順雖文理優長亦不錄取

學生入學後每日上堂兩次每次兩點鐘教習講解
書中意義務使學生明白領悟

學生入學後每月考試一次以定其功課之優劣

貝	pei	配	p'ei
本	pen	盆	p'en
崩	peng	朋	p'eng
掊	peo	裒	p'eo
避	pi	筆	pih
皮	p'i	匹	p'ih
標	piao	飄	p'iao
別	pieh	撇	p'ieh
邊	pien	篇	p'ien
貧	pin	兵	p'in
平	ping	波	p'ing
撥	po	潑	poh
步	p'o	不	p'oh
普	pu	僕	puh
惹	p'u	染	p'uh
你	ni	匿	nih
娘	niang	鳥	niao
捏	nieh	年	nien
您	nin	佞	ning
虐	nioh	牛	niu
懦	no	農	nong
奴	nu	暖	nuan
嫩	nuen	內	nui
女	nü	臥	o
惡	oh	巴	pa
拔	pah	怕	p'a
拜	pai	排	p'ai
半	pan	盤	p'an
幫	pang	旁	p'ang
報	pao	跑	p'ao
白	peh	珀	p'eh
呂	lü	律	lüh
麻	ma	抹	mah
買	mai	慢	man
忙	mang	毛	mao
麥	meh	美	mei
門	men	蒙	meng
謀	meo	迷	mi
蜜	mih	苗	miao
滅	mieh	眠	mien
民	min	明	ming
謬	miu	模	mo
末	moh	母	mu
目	muh	那	na
納	nah	乃	nai
難	nan	囊	nang
鬧	nao	能	neng
闊	k'ueh	跪	kuei
葵	k'uei	棍	kuen
困	k'uen	拉	la
辣	lah	來	lai
濫	lan	浪	lang
勞	lao	勒	leh
冷	leng	樓	leo
利	li	力	lih
涼	liang	了	liao
列	lieh	連	lien
臨	lin	靈	ling
略	lioh	溜	liu
羅	lo	落	loh
弄	long	盧	lu
鹿	luh	亂	luan
輪	lun	雷	lui
恙	kao	靠	k'ao
格	keh	客	k'eh
根	ken	肯	k'en
梗	keng	鏗	k'eng
狗	keo	口	k'eo
界	kiai	楷	k'iai
戈	ko	割	koh
科	k'o	渴	k'oh
共	kong	孔	k'ong
姑	ku	骨	kuh
枯	k'u	哭	k'uh
瓜	kua	颳	kuah
跨	k'ua	怪	kuai
快	k'uai	關	kuan
寬	k'uan	光	kuang
狂	k'uang	國	kueh

rang	su	tah	t'ing	tseh	則側怎參爭層走愁子慈座鑿錯撮宗從助卒鋤促撏簪尊存罪催
rao	suh	t'a	tiu	ts'eh	
reh	suan	t'ah	to	tsen	
ren	suen	tai	toh	ts'en	
reng	sui	t'ai	t'o	tseng	
reo	sha	tan	t'oh	ts'eng	
rï	shah	t'an	tong	tseo	
rïh	shæ	tang	t'ong	ts'eo	
roh	shai	t'ang	tu	tsï	
rong	shan	tao	tuh	ts'i	
ru	shang	t'ao	t'u	tso	
ruh	shao	teh	t'uh	tsoh	
ruan	sheh	t'eh	tuan	ts'o	
ruen	shen	teng	t'uan	ts'oh	
rui	sheng	t'eng	tuen	tsong	
sa	sheo	teo	t'uen	ts'ong	
sah	shï	t'eo	tui	tsu	
sai	shïh	ti	t'ui	tsuh	
san	shoh	tih	tsa	ts'u	
sang	shu	t'i	tsah	ts'uh	
sao	shuh	t'ih	ts'ah	tsuan	
seh	shua	tiao	tsai	ts'uan	
sen	shuah	t'iao	ts'ai	tsuen	
seng	shuai	tie	tsan	ts'uen	
seo	shuan	tieh	ts'an	tsui	
sï	shuang	t'ieh	tsang	ts'ui	
so	shuen	tien	ts'ang		
soh	shui	t'ien	tsao		
song	ta	ting	ts'ao		

蘇速算孫隨沙殺舍篩山上燒舌身聖收詩失說暑叔妥刷帥拴爽瞬水大
達他塔歹臺單談當堂道桃得特等騰豆頭地的題踢掉挑爹疊帖電田丁
聽丟惰奪陀脫洞同都獨屠禿短團遁吞兌推咱雜擦在荼讚殘葬倉阜曹
讓饒熱人仍柔兒日若戎如肉軟閏蕊洒撒腮傘喪騷色森生叟四所索送

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TABLE OF RADICALS.

A 'radical' is the key by means of which characters are found in Chinese dictionaries. It forms a part of every character, hence a knowledge of radicals means a knowledge of the principal part of all the characters we may learn. The number of them is 214. They are numbered consecutively and are divided into groups according to the number of the strokes the contain. Some are even more complicated than others and are included in this table by the classification of their meaning (being printed in a larger type). These are already used more frequently in books. Their sound must, however, be learned in each case by reference with those more frequently used. For the convenience of students who may have to learn them from larger dictionaries, they have been printed in large type and published as a pamphlet for sale.*

1 Stroke.

一	1 一	one.
丨	2 丨	a line, stroke.
丶	3 丶	a point.
丿	4 丿	a stroke to the left.
乙	5 乙	one [illegible]
亅	6 亅	a hook.

2 Strokes.

二	7 二	two.
亠	8 亠	[illegible]
人	9 人	[illegible]
儿	10 儿	[illegible]
入	11 入	[illegible]
八	12 八	[illegible]
冂	13 冂	[illegible]
冖	14 冖	[illegible]
冫	15 冫	[illegible]
几	16 几	[illegible]
凵	17 凵	a box.
刀	18 刀	[illegible]
力	19 力	[illegible]
勹	20 勹	[illegible]
匕	21 匕	a spoon.
匚	22 匚	a box.
匸	23 匸	[illegible]
十	24 十	ten.
卜	25 卜	[illegible]
卩	26 卩	a seal.
厂	27 厂	a cliff.
厶	28 厶	[illegible]
又	29 又	the right hand also.

*The Chinese Repository, Vol. [illegible] Canton. To be had at Messrs. [illegible]

TABLE OF RADICALS.

A 'radical' is the key by means of which characters are found in Chinese dictionaries. It forms a part of every character, hence a knowledge of radicals means a knowledge of the principal part of all the characters we may learn. The number of them is 214. They are numbered consecutively, and are divided into groups according to the number of the strokes they contain. Some are used much more frequently than others; these are indicated in this table by the definition of their meaning being printed in a larger type. Those that are rarely used are indicated by brackets. Their sound, tone, meaning and number should be learnt, beginning with those most frequently used. For the convenience of students who may find it easier to learn them from larger characters, they have been printed in larger type and published in pamphlet form.*

1 Stroke.

一	1	*ih*^{1}	one.
丨	2	*kuen*^{3}	a down stroke.
丶	3	*chu*^{3}	a point.
丿	4	*p'ieh*^{1}	a stroke to the left.
乙	5	*ih*^{4}	one; a hook.
亅	6	*keo*^{1}	a barb.

2 Stroke.

二	7	*rï*^{2}	two.
亠	8	*t'eo*^{2}	above.
人亻	9	*REN*^{2}	MAN.
儿	10	*ren*^{2}	man.
入	11	*ruh*^{4}	to enter.
八	12	*pah*^{1}	eight.
冂	13	*ch'* / *k* *iong*^{3}	a limit.
冖	14	*mih*^{4}	to cover.
冫	15	*ping*^{1}	icicle.
几	16	*ch* / *k* *i*^{1}	a bench.
凵	17	[*k'an*^{3}	a receptacle.]
刀刂	18	*TAO*^{1}	KNIFE; SWORD.
力	19	*lih*^{4}	strength.
勹	20	*pao*^{1}	to wrap.
匕	21	*pi*^{3}	a spoon; ladle.
匚	22	*fang*	a box.
匸	23	*hsi*^{3}	to conceal.
十	24	*shih*^{2}	ten.
卜	25	*puh*^{3}	to divine.
卩㔾	26	*ch* / *ts* *ieh*^{2}	a joint; a signet.
厂	27	*han*^{4}	a cliff.
厶	28	*sï*^{1}	selfish.
又	29	*iu*^{4}	the right hand; also.

*THE CHINESE RADICALS. Price 12 cents. Shanghai: MISSION BOOK COMPANY and CHINA INLAND MISSION.

3 Strokes.

口 30 *K'EO*^{3} MOUTH.
囗 31 *huei*^{2} inclosure.
土 32 *T'U*^{3} EARTH.
士 33 *sï*^{4} a scholar.
夂 34 [*chï*^{3} to follow.]
夊 35 [*sui*^{1} moving slowly.]
夕 36 *hs* / *s* *ih*^{2} evening.
大 37 *ta*^{4} great.
女 38 *NÜ*^{3} WOMAN.
子 39 *tsï*^{3} son.
宀 40 *MIEN*^{2} A ROOF.
寸 41 *ts'uen*^{4} an inch.
小 42 *hs* / *s* *iao*^{3} small.
尢尣 43 *uang*^{1} lame.
尸 44 *shï*^{1} a corpse.
屮 45 [*ch'eh*^{4} a sprout.]
山 46 *SHAN*^{1} A MOUNTAIN.
巛川巜 47 *ch'uan*^{1} streams.
工 48 *kong*^{1} a labourer; skill.
己 49 *ch* / *k* *i*^{3} self.
巾 50 *ch* / *k* *in*^{1} a napkin; cap.
干 51 *kan*^{1} a shield; to oppose.
幺 52 *iao*^{1} immature.
广 53 *ien*^{3} a covering.
廴 54 *in*^{3} to move on.
廾 55 *kong*^{3} hands joined.
弋 56 [*ih*^{4} a dart.]
弓 57 *kong*^{1} a bow.
彐彑 58 *ch* / *k* *i*^{4} pig's head.
彡 59 *san*^{1} plumage.
彳 60 *ch'ih*^{4} a step.

4 Strokes.

心忄㣺 61 *HS* / *S* *IN*^{1} HEART.
戈 62 *ko*^{1} a spear.
戶 63 *hu*^{4} a door; window.
手扌 64 *SHEO*^{3} A HAND.
支 65 [*chï*^{1} a branch.]
攴攵 66 *puh*^{1} to strike.
文 67 *uen*^{2} literature; elegant.
斗 68 *teo*^{3} a bushel.
斤 69 *ch* / *k* *in*^{1} an axe; a weight of $1\frac{1}{3}$ lb.
方 70 *fang*^{1} square.
无旡 71 [*u*^{2} without.]
日 72 *RÏH*^{4} SUN; DAY.
曰 73 *üeh*^{1} to speak.
月 74 *üeh*^{4} the moon; a month.
木 75 *MUH*^{4} WOOD.
欠 76 *ch'* / *k* *ien*^{4} to owe.
止 77 *chï*^{3} to stop.
歹歺 78 *tai*^{3} vicious.
殳 79 *shu*^{1} to kill.
毋 80 *u*^{2} to deny.
比 81 *pi*^{3} to compare.
毛 82 *mao*^{2} hair.
氏 83 *shï*^{4} surname.
气 84 *ch'* / *k* *i*^{4} breath.
水氵 85 *SHUI*^{3} WATER.
火灬 86 *HO*^{3} FIRE.
爪爫 87 *chao*^{1} claws.
父 88 *fu*^{4} father.
爻 89 [*hsiao*^{2} crosswise.]
爿 90 *ch'uang*^{2} a couch.
片 91 *p'ien*^{4} a splinter; a slice.
牙 92 *ia*^{2} a tooth.
牛牜 93 *niu*^{2} an ox; cattle.
犬犭 94 *CH'* / *K* *ÜEN*^{3} A DOG.

3 Strokes.

4 Strokes.

5 Strokes.

立	95	[illegible]	[illegible]
北	王	90	A GEM.
瓜	97	kwa¹	melon; cucumber.
瓦	98	wa³	a tile.
甘	99	kan¹	sweet.
生	100	sang¹	to produce; to grow;
用	101	[illegible]	to use. [life.
田	102	t'ien²	a field
疋	103	p'i³	a roll of cloth.
疒	104	[illegible]	DISEASE.
癶	105	[illegible]	[back to back.]
白	106	[illegible]	white; in vain.
皮	107	[illegible]	skin; bark.
皿	108	[illegible]	a dish.
目	109	[illegible]	THE EYE.
矛	110	[illegible]	a lance.
矢	111	[illegible]	a dart.
石	112	[illegible]	stone.
示	113	[illegible]	TO REVERAL.
禸	114	[illegible]	a footprint.
禾	115	[illegible]	GRAIN
穴	116	[illegible]	a cave.
立	117	[illegible]	to set up.

6 Strokes.

竹	118	[illegible]	BAMBOO.
米	119	[illegible]	rice.
糸	120	[illegible]	SILK.
缶	[illegible]	[illegible]	pottery.
网	[illegible]	[illegible]	[illegible]
羊	[illegible]	[illegible]	sheep; goat.
羽	[illegible]	[illegible]	feather.
老	[illegible]	[illegible]	old; venerable.
而	[illegible]	[illegible]	and; and yet.
耒	127	lei³	a plough.
耳	128	erh³	the ear.
聿	[illegible]	[illegible]	a pencil.
肉	130	jou⁴	flesh.
臣	131	ch'en²	a minister.
自	132	tzu⁴	from; self.
至	133	chih⁴	to arrive.
臼	134	chiu⁴	a mortar.
舌	135	she²	the tongue.
舛	136	[illegible]	[opposing.]
舟	137	chou¹	a boat.
艮	138	ken⁴	[illegible] obstinate.
色	139	[illegible]	colour; sex.
艸	140	[illegible]	[illegible]
虍	141	hu¹	a tiger.
虫	142	[illegible]	[illegible]
血	[illegible]	[illegible]	blood.
行	[illegible]	[illegible]	to go; to walk.
衣	145	i¹	CLOTHES.
襾	146	[illegible]	[illegible]

7 Strokes.

見	147	[illegible]	[illegible]
角	148	[illegible]	[illegible]
言	149	[illegible]	[illegible]
谷	150	[illegible]	a valley.
豆	151	[illegible]	[illegible]
豕	152	[illegible]	a pig.
豸	153	[illegible]	reptiles.
貝	154	[illegible]	[illegible]
赤	155	[illegible]	[illegible]
走	156	[illegible]	to walk.
足	157	[illegible]	the foot.
身	158	[illegible]	the body.
車	159	[illegible]	[illegible]
辛	160	[illegible]	[illegible]
辰	161	[illegible]	time.
辵	162	[illegible]	[illegible]
邑	163	[illegible]	a city.
酉	164	[illegible]	[illegible]
釆	165	[illegible]	to separate.
里	166	[illegible]	a Chinese mile.

5 Strokes.

玄 95 [*hsüen*^{2} sombre.]
玉王王96 *Ü*^{4} A GEM.
瓜 97 *kua*^{1} melon; cucumber.
瓦 98 *ua*^{3} a tile.
甘 99 *kan*^{1} sweet.
生 100 *seng*^{1} to produce; born; [life.
用 101 *iong*^{4} to use.
田 102 *t'ien*^{2} a field.
疋 103 *p'ih*^{3} a roll of cloth.
疒 104 *NIH*^{4} DISEASE.
癶 105 [*poh*^{1} back to back.]
白 106 *peh*^{2} white; in vain.
皮 107 *p'i*^{2} skin; bark.
皿 108 *ming*^{3} a dish.
目罒109 *MUH*^{4} THE EYE.
矛 110 *meo*^{2} a lance.
矢 111 *shï*^{3} a dart.
石 112 *shïh*^{2} stone.
示礻113 *SHÏ*^{4} TO REVEAL.
内 114 *reo*^{3} a footprint.
禾 115 *HO*^{2} GRAIN.
穴 116 *hsüeh*^{2} a cave.
立 117 *lih*^{4} to set up.

6 Strokes.

竹⺮118 *CHUH*^{2} BAMBOO.
米 119 *mi*^{3} rice.
糸糹120 *SÏ*^{1} SILK.
缶 121 *feo*^{3} pottery.
网罒冗122 *uang*^{3} a net.
羊 123 *iang*^{2} sheep; goats.
羽 124 *ü*^{3} feathers.
老 125 *lao*^{3} old; venerable.
而 126 *rï*^{2} and; and yet.
耒 127 *l* { *ui*^{3} / *ei* } a plough.
耳 128 *rï*^{3} the ear.
聿 129 *iuh*^{4} a pencil.
肉月130 *RUH*^{4} FLESH.
臣 131 *ch'en*^{2} a statesman.
自 132 *tsï*^{4} from; self.
至 133 *chï*^{4} to arrive.
臼 134 *ch* / *k* { *iu*^{4} a mortar.
舌 135 *sheh*^{2} the tongue.
舛 136 [*ch'uan*^{3} opposing.]
舟 137 *cheo*^{1} a boat.
艮 138 *ken*^{4} perverse; obstinate.
色 139 *seh*^{4} colour; vice.
艸艹140 *TS'AO*^{3} GRASS; HERBS.
虍 141 *hu*^{3} a tiger.
虫 142 *CH'ONG*^{2} INSECTS.
血 143 *hsüeh*^{4} blood.
行 144 *hsing*^{2} to do; to walk.
衣衤145 *I*^{1} CLOTHES.
襾 146 *hs* / *s* { *ï*^{1} west.

7 Strokes.

見 147 *ch* / *k* { *ien*^{4} to see; perceive.
角 148 *ch* / *k* { *ioh*^{3} a horn; a corner.
言 149 *IEN*^{2} WORDS; TO SPEAK.
谷 150 *kuh*^{1} a valley.
豆 151 *teo*^{4} beans.
豕 152 *shï*^{3} a pig.
豸 153 *chai*^{4} reptiles.
貝 154 *pei*^{4} precious; wealth.
赤 155 *ch'ih*^{3} naked; flesh coloured.
走 156 *tseo*^{3} to walk.
足 157 *tsuh*^{2} the foot; enough.
身 158 *shen*^{1} the body.
車 159 *CH'AE*^{1} CART; BARROW.
辛 160 *hs* / *s* { *in*^{1} bitter.
辰 161 *ch'en*^{2} time.
辵辶162 *CHOH*^{4} WALKING.
邑阝163 *ih*^{4} a city.
酉 164 *iu*^{3} new wine.
釆 165 *pien*^{4} to separate.
里 166 *li*^{3} a Chinese mile.

8 Strokes.

金 167 *CH* / *K* *IN*[1] GOLD; METAL.
長镸 168 *ch'ang*[2] long.
門 169 *men*[2] a door.
阜阝 170 *FEO*[4] A MOUND.
隶 171 [*tai*[4] to reach to.]
隹 172 *chui*[1] short-tailed birds.
雨 173 *ü*[3] rain.
青 174 *ch'* / *ts* *ing*[2] green.
非 175 *fei*[1] wrong; not.

9 Strokes.

面 176 *mien*[4] the face.
革 177 *k* *oh*[2] / *eh* raw hide.
韋 178 *uei*[2] leather.
韭 179 [*ch* / *k*] *iu*[3] leeks.]
音 180 *in*[1] a sound.
頁 181 *ieh*[4] leaf of a book.
風 182 *feng*[1] wind.
飛 183 *fei*[1] to fly.
食 184 *SHÏH*[2] TO EAT.
首 185 *sheo*[3] the head.
香 186 *hsiang*[1] incense; fragrant.

10 Strokes.

馬 187 *MA*[3] A HORSE.
骨 188 *kuh*[3] a bone.
高 189 *kao*[1] high.
髟 190 *piao*[1] the hair.
鬥 191 *teo*[4] to quarrel.
鬯 192 [*ch'ang*[4] fragrant herbs.]
鬲 193 [*lih*[4] a vase.]
鬼 194 *kuei*[3] a spirit; demon.

11 Strokes.

魚 195 *Ü*[2] FISH.
鳥 196 *NIAO*[3] BIRDS.
鹵 197 [*lu*[3] salt land.]
鹿 198 *luh*[4] a deer.
麥 199 *meh*[4] wheat.
麻 200 *ma*[2] hemp.

12 Strokes.

黃 201 *huang*[2] yellow.
黍 202 [*shu*[3] millet.]
黑 203 *heh*[4] black.
黹 204 [*chi*[4] embroidery.]

13 Strokes.

黽 205 [*min*[3] a frog.]
鼎 206 [*ting*[3] a tripod.]
鼓 207 [*ku*[3] a drum.]
鼠 208 [*sh* / *ch'*] *u*[3] a rat.]

14 Strokes.

鼻 209 [*pi*[2] the nose.]
齊 210 *ch'* / *ts* *i*[2] even; equal.

15 Strokes.

齒 211 *ch'i*[3] front teeth.

16 Strokes.

龍 212 *long*[2] dragon.
龜 213 [*kuei*[1] a tortoise.]

17 Strokes.

龠 214 [*ioh*[4] a flute.]

CHINESE CHARACTERS.

THEIR STRUCTURE, HOW TO FIND THEIR RADICALS, AND HOW TO FIND THEM IN A DICTIONARY.

1. A Chinese character, which is not itself a Radical, consists of two parts: the Radical and the Phonetic, or when it does not give the sound of the character, the Primitive. The Radical is one from the list of 214 Radicals, the Phonetic is the other half of the character, and, strange to say, the Chinese language contains no name for it. It is sometimes itself another Radical, as in 近 記 理 罵, but more frequently a compound character formed of another Radical and Phonetic, as in 語 造 羅.

Speaking very generally, for the rule is frequently broken, it would seem as if Chinese characters were constructed on the following principle:—The Radical should give a clue to the meaning of a character, the Phonetic a clue to its sound. Thus 油 *iu*, oil, comes from 由 *iu* as phonetic, and the *water* radical indicating a liquid; 神 *shen*, god or spirit, from 申 *shen*, as phonetic, and the *omen* radical; 駕 *chia*, to ride, from 加 *chia*, as phonetic, and the *horse* radical. 議 *i*, to discuss, from 義 *i*, as phonetic, and the *words* radical.

The beginner will often find a new character to be an old radical with a new phonetic, or sometimes merely a new combination of a familiar radical with a familiar phonetic.

2. A good deal of difficulty will be found at first, in knowing under what radical to look for any particular character, and unfortunately some of the commonest characters are the hardest to find. However, no one need be discouraged, for a few months' steady practice will work wonders in removing the difficulties.

The radical may occupy any part of the character. It may be at the top, as 竹 in 管; or at the bottom, as 皿 in 監; on the left, as 糸 in 給; on the right, as 阝 in 都; surrounding it, as 口 in 固; or in the middle of it, as 口 in 周; partially surrounding it, as 疒 in 痕, or 辶 in 退, or 門 in 間; or the radical may be split in two, enclosing the phonetic, as 行 in 衙, or 衣 in 裏, or 二 in 五. Sometimes it is mixed up in a general sort of way with the phonetic, as 冂 in 再, or 大 in 奉, or 禾 in 穀, or 口 in 嘗.

3. *a*. Consider whether the character is a radical itself. Thus 音 香 高 辛 至 面 行 黑 麻 走 玉 色 are themselves radicals.

b. If the character is not a radical, the first step is to break it into two parts. In two cases out of three there will be one part on the right hand and another on the left; in which case it is easy to break the character up. Thus:—初就物創的沒樣暗邻認叫他作. Or the division may be horizontal, one half being above, the other beneath, and in this case the division is not quite so simple; as, 界意告督覆答萬負罪要靈拏. Or one half may enclose the other on two or more sides, as 有道同在造反底間因. There are in addition other forms which are harder to divide.

c. If one of the two parts is a radical and the other is not, obviously we must look for it under that part which *is* a radical; as for instance, 的釘福雖忽花, which come from 白金示隹心艹 respectively, the other halves not being radicals.

d. But where both halves of a character are radicals, the following rules must be applied:—

1. Where the character consists of a right hand and a left hand half, THE LEFT HAND HALF is the radical; as, for instance, 信加料塊如律性拉明根. Each of these examples consists of two radicals; but the one on the LEFT HAND is that under which one must look for it.

Exceptions:—The radicals 刀力文斤攵彡欠阝(163) [阝170 is regular] 隹鳥, are generally found on the right side of the character, but in these cases the left side is seldom a radical.

The rule that the LEFT HAND portion of the character is the radical also holds in cases where the radical extends to two or more sides of the character. For instance:—庫尼建房虎赴連間因.

2. Where the character consists of an upper and lower half, both being radicals, the LOWER HALF is the radical. As, for instance: 思昏晝果泉上兄冬分古告妾.

Exceptions:—The following radicals are placed at the top of the character:—艹灬 [two very large groups] 亠宀穴罒雨爪.

These rules will dispose of nineteen-twentieths of the characters in Chinese; though, alas! many exceptions will be found to them, such as 相 from 目 instead of 木; 妝 from 女 instead of 爿; 取 from 又 instead of 耳; 和 from 口 instead of 禾; but it will often be found that the meaning gives a reason why the rule was broken.

A balance remains of eccentric characters for which no rules can be made. For example 賸 from 貝; 歸 from 止; 與 from 臼; 聚 from 耳; 望 from 月; 直 from 目; and many others, for which see Lists of Difficult Characters in dictionaries.

WRITING, WITH ORDER OF THE STROKES.

There are six forms of Chinese handwriting, four of which roughly correspond to Old English, German text, and other styles of fancy letters. The remaining two forms are somewhat akin to round hand and running hand; the latter, known as the 'grass character' 草字, varying in legibility, as in English, according to the penmanship of the writer. A beginner who looks upon this for the first time is apt to be discouraged, but he may draw consolation from the fact that the same characters printed, or written in ordinary script by his teacher, are much more easily recognised. The best cure for such discouragement is to learn to write. Naturally the printed form of the character is learnt first, but this done, it is a good thing to learn to write the characters so learnt. Chinese school boys trace a copy set them by the teacher. This doubtless is the best way, but as to whether every student of Chinese who comes to this country over twenty or thirty years of age should do likewise, is a moot point. A good deal depends on the student himself—his capacity, his power to use a pen or pencil, his future work, and so on. A shorter cut is to write with a soft pencil and give more attention to accuracy than to style in penmanship.

With a view to aid the beginner, a writing Exercise has been appended to each Lesson in the first three Parts of this book. These exercises are composed generally of such characters as have already occurred; and which are most commonly met with during the first few years of study. They should be written out from copies set by the teacher rather than from the printed forms, since they are freer in form and are more easily recognised in other connections. In writing, it is a good thing to notice the points of similarity and difference of form, and to differentiate between the Phonetic or Primitive and the Radical.* When a sufficient number of characters has been learnt to make it possible to write sentences, write them and get the teacher to correct them. By this means the power to write idiomatically will be acquired, and not merely the power to form letters and words. Later on, wider flights will be possible, when it will be a helpful exercise to compose descriptions of places, things, etc., and from these gradually pass on to subjects of a more abstract character.

The best way to learn where to begin in writing a character is to watch a teacher. It will be noticed that he begins and goes on in a regular order, usually starting from the top or left hand side. A few characters are appended, from which the general order may be

* See the Author's New Testament Vocabulary and A. B. C. of Chinese Writing. Shanghai: Mission Book Company and China Inland Mission.

learned. The full character is first printed at the side; the order of the strokes is indicated by the figures at the head of the Table. Let the teacher write these characters, and while he is writing compare the order he observes with the order here given.

筆法之次序

1	2	3	4	5	1	2	3	4	5
口	丨	冂	一		血	𠂉	丿	一	
日	丨	冂	二		也	𠂉	丨	乚	
月	丿	冂	二		女	𠂉	丿	一	
內	丨	冂	丿	乀	糸	𠂉	𠂉	丨	八
四	丨	冂	儿	一	民	𠂉	丄	一	乀
白	丿	丨	冂	二	作	亻	𠂉	丨	二
田	丨	冂	一	丄	弟	丷	𠂉	𠂉	亻
土	一	丨	一		走	土	𠂉	𠂉	
王	二	丨	一		衣	亠	𠂉	𠂉	
主	亠	丨	一		見	目	丿	乚	
由	丨	冂	一	丨	兒	𠂉	𠂉	𠂉	乚
正	一	卜	止		勿	勹	勹		
心	丶	乚	丶		金	𠂉	𠂉	丷	一
可	一	口	丿		花	一	丷	亻	匕
包	勹	𠂉	乚		近	𠂉	𠂉	辶	

The full characters is printed at the side, the corresponding number is indicated by the figures at the head of the Table. Learn the figures, write those characters, and while he is writing compare the order he observes with the order here given.

第六級字

1	2	3	4	5	1	2	3	4	5
曰	丨	冂	一		血	冂	皿	一	
日	丨	冂	二		虫	丿	丨	乚	
月	丿	冂	二		攵	乂	丿	一	
内	丨	冂	丿	丿	糸	丶	𠂉	丨	丿
四	丨	冂	儿	一	缶	二	丁	一	丿
白	丿	丨	冂	二	舛	丿	丶	丨	二
皿	丨	冂	一	丄	舟	丿	二	乚	丿
土	一	丨	一		艮	一	𠂉	乚	
主	二	丨	一		衣	亠	𠂇	丿	
壬	二	丨	一		见	冃	丿	乚	
血	丨	冂	丨	一	足	口	𠂉	丿	乚
壬	一	十	丄		刘	冂	刂		
心	丶	乚	丶		金	人	十	丷	一
阿	一	阝	亅		长	一	丿	乀	乙
臣	冖	𠂆	乚		页	丿	丨	乚	

PHONETICS

DEFINITION

Phonetics is the science of spoken sounds. It may study how the sounds are produced in the articulating organs, how they differ in the effect they produce on the ear, and how they should be recorded. In most of the study of the two sections of the language of the New Testament has been concentrated on the second and third of these three divisions. In this study the other areas will be said in the first division in order to supplement and correct what has been done on the other.

USES OF PHONETICS

The principal uses of phonetics may be briefly summarized. A knowledge of the science serves to correct one's own pronunciation. It also aids in the correct acquisition of a new language by enabling the student to differ more accurately sounds similar to each other or to those used in the mother tongue. It further enables us to form and use exactly new sounds and to appreciate their value in tracing changes and historical relationships. It helps the deaf and dumb to speak and read.

THE VOCAL ORGANS

These include not merely the vocal cords, but the lungs, throat, mouth, nose, and lips. The lungs, and diaphragm, by which we regulate the emission of the breath, are to be carefully studied. The vocal cords are to be examined, and the effect of their vibration on the sound is to be noted. The throat, mouth, and nose are to be studied in their relation to the pharynx, the uvula, and the various parts of the tongue. A mastery of the terminology of phonetics is necessary for the study of the sounds. A knowledge of the mechanism of the vocal organs is necessary to enable one to produce the sounds of a foreign tongue correctly. To reflect the importance of this study, it is better when one is attempting to learn a new language.

THE ALPHABET

In the effort to accomplish this object I have made use of the International Phonetic Script. The value of the symbols used is given in the following paragraphs. The letters to the right when they occur in pairs, are those which represent sounds in which the vocal cords are vibrated and are called voiced sounds, as contrasted sounds, in contrast with the voiceless, and or non-vocalized sounds which are to the left. The perpendicular columns of the sounds according to the place where they are formed, whether on the lips, on the tongue, etc. The horizontal columns divide according to the kind of formation, whether a stop, a narrow or broad opening, and whether there is or is not a vibrating passage of the nasal passages.

PHONETICS.

DEFINITIONS.

Phonetics is the science of speech sounds. We may study how the sounds are produced by the actions of the vocal organs, how they differ in the effect they produce on the ear, and how they should be recorded. In most of the study that has been devoted to the languages of the Far East attention has been concentrated on the second and third of these three divisions. In this article the chief stress will be laid on the first division in order to supplement and correct what has been done on the others.

USES OF PHONETICS.

The principal uses of phonetics may be briefly summarized. A knowledge of the science serves to correct one's own pronunciation. It also aids in the correct acquisition of a new language by enabling the student to differentiate between sounds somewhat similar to each other or to those used in the mother tongue. It further enables us to form and use entirely new sounds; and is of great value in teaching elocution, singing and shorthand. In teaching the deaf and dumb it is indispensable.

THE VOCAL ORGANS.

These include not merely the vocal cords and tongue, but the lips, teeth, hard and soft palate, nose, lungs, and diaphragm. It is well to read carefully the descriptions of the vocal organs in the text books on the subject and to examine the pictures showing the various parts. A mirror is indispensable in the study of phonetics. A hand mirror is sufficient for the study of one's own vocal apparatus, but a mirror large enough to reflect the faces of student and teacher is better when one is attempting to learn a new language.

THE CHARTS.

In the charts accompanying this article I have made use of the International Phonetic Script. The value of the symbols used is given in the following paragraphs. The letters to the right where they occur in pairs, are those which represent sounds in which the vocal cords are vibrated and are called voiced, sonant, or vocalized sounds, in contrast with the voiceless, surd, or non-vocalized sounds which are to the left. The perpendicular columns divide the sounds according to the place where they are formed, whether on the lips, on the tongue, etc. The horizontal columns divide them according to the kind of formation, whether a stop, a narrow or broad opening, and whether there is or is not an accompanying opening of the nasal passages.

VOICED AND VOICELESS.

It is most important that the student get clearly in mind the distinction between the voiced and voiceless sounds. Most of the sounds are found in pairs which are alike in the place and shape of their formation, but which differ in the fact that one is accompanied by the vibration of the vocal cords and the other lacks this. The latter is usually accompanied by a stronger expulsion of the breath; this is called aspiration. The difference between the voiced and the voiceless sounds is brought out clearly with *s* and *z*. Care must be taken to give the sounds only and not the names of these letters. Pronounce the words *sink* and *zink*, then drop the sounds *ink* from each word leaving only the initial sound. If the fingers are placed on the "adam's apple" it will be found that there is a strong vibration with the *z* sound and none with the *s* sound. This vibration can also be felt on the top of the head and on the ribs when the vocal cords are vibrated. The amount of aspiration or breath can be measured by holding a strip of paper in front of the mouth while giving the sound and seeing how much force is exerted on the paper by the breath. Or it can be guaged by simply holding the hand before the mouth.

ENGLISH CONSONANTS.

p and *b* are lip stop consonants. "Lip stop" means they are formed with the lips, which entirely stop the breath stream. *p* is aspirated and not voiced and *b* is voiced and not aspirated.

t and *d* are formed by stopping the flow of breath with the tip of tongue on the gums. *t* is aspirated and not voiced and *d* is voiced and not aspirated.

k and *g* are formed with the back of the tongue against the back of the palate where it is soft. *k* is aspirated and not voiced and *g* is voiced and not aspirated.

m is formed in the same place as *p* and *b*, but is accompanied by nasalization. Nasalization is produced by slightly lowering the velum or soft palate so as to allow the flow of breath through the nose. This can be proven by sounding the *m* for a few seconds and then grasping the nose, when the sound will cease. *m* is a voiced sound and may be defined as a nasalized *b*.

n is formed in the same position as the *t* and *d* and like the *m* is nasalized.

ŋ is the sound usually written *ng*. It is formed in the same place as *k* and *g*, and like *m* and *n* is nasalized. By the use of the mirror one can see that in *n* and ŋ the tongue occupies very different positions. In *n* the tip of the tongue is up, while in ŋ it is down and the back is raised. ŋ is just as simple a sound as *n*

VOICED AND VOICELESS

It is most important that the student should learn to distinguish between the voiced and voiceless sounds. Most of the sounds are found in pairs which are alike in the place and shape of the mouth, but which differ in the fact that one is accompanied by the vibration of the vocal cords and the other lacks it. This latter is usually accompanied by a stronger expulsion of the breath. The difference between the voiced and the voiceless sounds is brought out clearly with a candle. Hold the candle in front of the mouth and the flame will not flicker when these consonants are made. Now hold it in front of the throat and the flame will flicker when the voiced consonants are made. The difference can also be felt on the top of the head when the voiced consonants are made. This method of distinguishing between voiced and voiceless sounds can be used by holding a strip of paper in front of the mouth while pronouncing the sound and seeing how much it is affected by the puff of breath. Care must be taken to keep the paper by the mouth. Care must be taken to keep the hand before the mouth.

PRACTICE IN CONSONANTS

p and *b* are lip stop consonants. The lips must be closed with the tips which correspond to the mouth opening and the vocal cords is not vibrated by *p*.

t and *d* are formed by stopping the flow of breath with the tip of the tongue on the gums. The vocal cords are vibrated by *d* and not by *t*.

k and *g* are formed with the back of the tongue and the soft palate. The vocal cords are vibrated by *g* and not by *k*.

s is formed in the same position as *t* and *d*, but a hissing sound results. *z* results when the vocal cords are vibrated by blowing the breath out with the tongue in position for *s*. The flow of breath should be prevented by touching the lips with the tongue. A few words should be pronounced and the vocal cords felt to be vibrated in *z* and not in *s*.

f is formed in the same position as *p* and *b*, but the breath is forced between the upper teeth and the lower lip. *v* is produced by vibrating the vocal cords. Let the tip of the tongue touch the upper teeth and the breath is forced. *th* is pronounced as in *thin*.

and is therefore represented by one and not two letters. In ŋ there is no *n* and no *g*. In English this sound does not occur as an initial but is found only at the end of syllables. In some of the Chinese dialects it occurs frequently at the beginning of a word, and foreign students who have used it all their lives as a final, find it difficult to use it as an initial, because they try to pronounce an *n* and then a *g*.

m is the sound that is written *wh* as in *which*. It is the voiceless sound formed in the same way as *w*. These two sounds are formed by making a very small opening with the lips, which are slightly pursed, and this 'rounding' is accompanied by the raising of the back of the tongue to the *u* position. Some speakers, including many who live in southern England, make no distinction between these two sounds, and pronounce *white* and *wite* in exactly the same way. *Whale* and *wail* are given by many as identical.

f and *v* are formed by placing the lower lip on the upper front teeth but leaving a small opening extending across the mouth. *v* is voiced and *f* is not. Try saying *fan* and *van*.

θ and ʕ are the two sounds of the English *th*. The former is voiceless and the latter is voiced. In '*thistle*' one finds the voiceless sound and in '*this*' the voiced. These sounds are formed by making a long thin opening between the front of the tongue and the upper front teeth. They are simple and not double sounds. They contain no *t* and no *h*, and therefore it is confusing to represent them by these symbols.

s and *z* are formed by making a small opening between the tip of the tongue and the front palate or gums. The first is voiceless and the second is voiced.

ʃ and ʒ are called the '*hushing*' sounds in contrast with *s* and *z* which are called the '*hissing*' sounds. They are the *sh* sounds, the first is voiceless and the second is voiced. The first is very common, the second occurs less often in English but is found in the initial sound in '*jardiniere*'. It is the sound represented by *si* in the word '*vision*'. In such words as *jam* or *jar* the *j* represents two sounds, the first being *d* and the second the sound ʒ.

j is the sound which is usually written *y*. In the International Script *j* is used because that is the symbol used in some of the continental languages to represent this sound. It is formed by the front part of the tongue and the hard palate in a position a little back of *ʃ* and ʒ. The sound is voiced and the voiceless form of this which is common in some other languages is seldom found in English, though it does occur as the first sound in the word '*hue*'.

r is formed by turning the tip of the tongue up and making a narrowing between it and the back edges of the gums. The sound

is voiced. This is the position for an initial *r*, but *r* as a final is made by turning the tip of the tongue farther back. In southern England and in the southern states of America the final *r* is not sounded. The text books recommended below should be studied very carefully in connection with this sound. In observing how this sound is formed the use of the mirror is to be recommended. It can also be studied by pronouncing the sound and then without moving the organs inhaling through the mouth. The places which feel the cooling effect of the inhaled breath will show what parts of the tongue and palate are not in contact. This latter test is also to be recommended in connection with *l*.

l is formed by closing the air passage in the middle of the mouth by placing the tip of the tongue against the gums and the edges of the tongue against the side teeth in front and allowing the vocalized breath to escape at the side of the tongue in the back. Some speakers allow the breath to escape on both sides and some form an opening on only one side. The acoustical effect is the same in both cases. The final *l* in English resembles many of the English vowels in being a *'glide'*. During its utterance the back of the tongue is raised or glided and not left in one position. It is very difficult for foreign students of English to learn to made this glide.

ENGLISH VOWELS.

The triangular position in which the vowels are arranged on the chart is to indicate the highest position of the tongue in forming each vowel, the points of the triangle are *i*, *a* and *u*. With *i* the tongue is up in front, with *a* the highest point is in the middle, but the whole tongue is low, and with *u* the back of the tongue is up. These letters are used with their Italian values. All the vowels are voiced. Their voiceless form occurs in *h*, and *h* consists merely of shaping the vocal organs for the vowel which is to follow, and breathing without vibrating the vocal cords. There are as many forms of *h* as there are vowels. This can be observed by saying *ha*, *he*, *hi*, *hu*, *ho*, etc. The sounds of the vowels are modified however not only by the tongue position, but also by the shape of the lips, and it can be varied also by opening or closing the passage from the back of the mouth into the nose. This passage should never be opened in giving any of the English vowels but this is done by some Americans who are then said to "talk through the nose." The nasalized vowels are used in French and by many Chinese when a vowel is preceded or followed by a nasal consonant.

i is a front vowel made between the front of the tongue and the hard palate, and the lips are broad. It is the sound heard in *'eat'*.

I is made with the tongue slightly more removed from the palate, and if the finger is placed under the chin *an inch from the tip* it will be found that the muscles are much less tense than in *i*. This sound is heard in the word *it*. It is called the short sound of *i*, but differs in quality as well as in quantity.

e is formed with the tongue still more removed from the palate, and the lips are less broad. Most English speakers do not give this sound in its pure or simple form, but glide from *e* to *i*. It is the vowel sound of '*bate*,' or '*ate*'.

E is the looser or more open sound resembling *e*. It is heard in '*net*'.

æ is still more open and loose than *e* and is heard in "*bat*."

a is the most open sound we have in English, both as to the tongue and the lip position. It is the first vowel in '*bottle*'.

ɔ is made with the tongue further back in the mouth than with *a*, and the lips form a large round opening. It is the vowel in '*bought*'.

o is formed by raising the back of the tongue and rounding the lips in a smaller opening than in *ɔ*. This sound is seldom given in its simple or pure form, but glides into the *u* sound.

U is the sound heard in the American pronunciation of '*book*' or '*put*'. It is not common in England. The back of the tongue is higher than in *o* but not so high as in *u*, but the lip rounding is relaxed.

u is formed by placing the back of the tongue very near the soft palate and rounding the lips.

ə is the most common vowel sound in English. It is formed by raising the middle of the tongue slightly above the *a* position and is given with the vocal organs in a very relaxed state. A large percentage of the accented vowels are pronounced in this way, no matter what the spelling may be. It is the second vowel in *finger, rigor, stirrup.*

THE NORMAL POSE OR ORGANIC BASIS IN ENGLISH.

In addition to knowing the exact formation of each sound,—and the above description is of course all too brief, and should be supplemented by a careful study of the books on English phonetics,—it is also important that one should know the generalizations regarding the formation of English sounds, and the use of the vocal organs. I state them in terms which show their contrast with the similar generalizations in Pekingese which broadly speaking, may be allowed to represent "Mandarin".

1. In English the lower jaw is frequently thrust forward as well as opened downward.

2. The tongue is held further back than in Chinese. The one exception to this is in the θ and ʃ sounds.

3. Aspirated consonants are less strongly aspirated and voiced consonants are more strongly voiced in English than in Chinese.

4. The vocal organs are less tense in English than in Chinese. When a speaker of English hesitates for a word, he frequently gives the sound ə. This is called the colorless, or natural, vowel in English.

1. ENGLISH SOUNDS

	Lip	*Point and Blade*	*Front of Palate*	*Back of Palate*	*Glottis*
Stop	b p	t d		k' g	
Nasal	m	n		ŋ	
Narrow	ʍ w f v	θð sz ʃʒ	j		h
Liquid		l r			
Open			i u I U e ə o E æ ɔ a		

2. PEKINGESE SOUNDS

	Lip	*Point and Blade*	*Front of Palate*	*Back of Palate*	*Glottis*
Stop	排 白 p' p	拖 多 t' t		枯 姑 k' k	
Nasal	媽 m	那 安 n		骯 ŋ	
Narrow	窓 伐 w f	撒 司 學 知 是 sz ʃʒ		河 x	
Liquid		拉 l 日 兒 r			
Open			迷 於 i y 民 l 灰 眞 e E 門 豪 河 玻 ə ə ʌ o 爹 æ 章 a	由 十 ɯ u	

PART TWO—CONSONANTS

Having given a resumé of the phonetic value of English sounds, we now give the value of each as found in Polingese. It will be noticed that some applies to Mandarin sounds generally. Polingese is chosen because it is the language of the metropolis and the dialect in which a large number of books is written.

B [b] and **P** are made with closed lips and on opening them there is comparatively more breath in **P** than the English **p**. The Chinese **p** is followed by no explosion of breath. It may be regarded as a breathless **p**. It is accompanied by no vibration of the vocal cords and during this formation the glottis is closed. The unaspirated Chinese **p** is like the French **p**, which is also unaspirated.

M [m] and **F** are produced in the same place as the English **m** and **f**. The tip of the tongue is more forward than in the case of the English **f** touching the lower front teeth. The **m** is formed with the vocal cords vibrating and the glottis closed and the soft palate lowered.

D [d] and **T** are formed by placing the back of the tongue firmly to the soft palate at a point slightly more forward than that of the English **k** or **g**. The **t** is accompanied by a puff of breath. In the case of rapid utterance of the **t** the breath is omitted.

N is formed like the English **n** by placing the tip of the tongue against the upper front teeth and allowing the breath to pass through the nose. The vibration of the vocal cords during this sound does not begin as quickly as in English.

L is formed like the English **l** in the word *million*. It is not like the English **l** in the word *all* as the vibration does not begin as in English.

G [g] is formed in the same place as **K** and **K** differs from the English [g] in being voiced during less time.

K the position of the tip in this sound is almost the same as in English. In many of the Chinese dialects the **k** is formed by placing the tip of the tongue in front of the lower teeth. The unaspirated **k** is nearer in the case of **k** than in **G** of **G**.

H [h] is formed like the English [h] but it is more strongly aspirated.

J [j] is formed by placing the front of the tongue in a position more forward than that of the English [j] and by rounding the lips. The sound is lowering the vocal cords as the Chinese [j] is voiced.

PEKINGESE CONSONANTS.

Having given a resumé of the phonetic value of English sounds, we now give the value of sounds found in Pekingese. It will be noticed that what applies to Pekingese applies to Mandarin sounds generally. Pekingese is chosen because it is the language of the metropolis, and the dialect in which a large number of books is written.

排 白 *p'* and *p* are made with closed lips and on opening them there is considerably more breath in *p'* than the English *p*. The Chinese *p* is followed by no explosion of breath, it may be regarded as a breathness *p* or a voiceless *b*. It is accompanied by no vibration of the vocal cords and during this formation the glottis is closed. The unaspirated Chinese *p, t, k,* are like the French *p, t, k,* which are also unaspirated.

拕 多 *t'* and *t* are not formed in the same place as the English *t* and *d*. The tip of the tongue is more forward being placed on the teeth sometimes as far down as in the case of the English *th*. As with the Peking *p'* and *p* the *t'* is strongly aspirated and the *t* is unaspirated and unvoiced.

枯 姑 *k'* and *k* are formed by raising the back of the tongue until it touches the soft palate at a place slightly nearer the front than that of the English *k* or *g*. *k'* is accompanied by a strong flow of breath and *k* has no flow of breath and no vibration of the vocal chords.

媽 *m* is formed like the English *m* by closing the lips. It is voiced and the sound comes out through the nose. The vibration of the vocal chords during this sound does not last as long as in English.

那 安 *n* is formed like the *t'* and *t* on the teeth, otherwise it is like the English *n* except that the vibration does not last as long as in English.

㘎 ㄫ is formed in the same place as *k'* and *k* and differs from the English ㄫ in being voiced during less time.

窓 *w* the position of the lips in this sound is almost the same in Pekingese as in English. In many of the Chinese dialects the *w* is entirely lacking, a *u* being given instead. The rounded opening between the lips is larger in the case of *u* than in that of *w*.

伐 *f* is formed like the English *f* but it is more strongly aspirated.

撒 司 吝 *s* and *z* are formed a little further forward in Chinese than in English. *s* is more strongly aspirated than in English. *z* does not occur except in combination with *t*, and following *s* in such words as the Pekingese for '*four*'. *Ts* without

the aspirate consists really of *t* and *z*, but the *z* has very slight voicing. It is also used in *ts'u* 粗 and *tzu* 詛. In the former case the word contains three sounds:—*t*, *s*, and *z*. There is no vowel. In changing from *s* to *z* the tongue is not moved. The only difference is that the vocal cords are vibrated in *z*. In *tzu* there are two sounds:—*t* and *z*. The *z* is prolonged. These syllables are cases of words in which no vowel is found. There are three other examples of this in Pekingese which are noted below. In the Shanghai and related dialects, *m* and ŋ are also used as complete words without any vowel. In English contrary to the so-called law that every syllable must contain a vowel there are syllables consisting of the sounds *m*, *n* or *l* in which no vowel sound is given.

是 喫 知 *ʃ* and ʇ. ʇ occurs only in combination and not as a simple consonant. In Wade the combination is written *ch'* or *ch* as in English, *ch* is a double sound consisting of *t* and *ʃ* both being strongly aspirated. *Ch'ih* consists of *t'*, *ʃ*, and ʇ. There is no vowel in the word. *Chih* consists of *t* and ʇ the latter sound is voiced, but the tongue is not moved from the ʇ position to any vowel position. In Wade's romanization the combination *hs* is used before *i* and *u*, but I cannot discover that it differs from the sound *sh*. It is really an *ʃ* so far as the position of the tongue is concerned. In central and eastern Shantung a real difference exists between *sh* and *hs*. The latter is made in the middle of the mouth in the same place where *y* (phonetic script *j*) is formed. It is a voiceless *y* and is the same as the consonant in the German *ich*. The German sound is used as a final while in Shantung it is an initial. *ʃ* and ʃ are formed somewhat nearer the front than the corresponding sounds in English. *ʃ* is more strongly aspirated than in English.

河 灰 *X* is the sound which is commonly represented by *h* but unlike the English *h* is formed not in the glottis but by bringing the back of the tongue nearer the soft palate and fluttering the uvula against the tongue making a sound similar to the consonant in the German *ach*. In German this sound is used as a final but in Chinese it is used only as an initial.

人 日 *r* is formed in about the same place as the initial *r* in English but accompanied by a *z* like *buzz* which is formed by pressing the rolled up tip of the tongue nearer to the hard palate than in English. In final *r* which occurs in *er* 而 兒 the tip of the tongue is turned very far back, even further than in the final American *r*. The word written *jih* in Wade is really an *r* sound prolonged. It contains no vowel.

拉 *l* is formed by pressing the tip of the tongue on the teeth rather than on the gums as in English and allowing the voiced stream of breath to flow out between both sides of the tongue and the back teeth.

PEKINGESE VOWELS.

The following vowels are found in Pekingese and differ very little from the corresponding vowels in English except that the highest point of the tongue in forming each of them is slightly nearer the front than in the corresponding vowels in English.

迷 *i* as in beat.
民 *I* „ „ bit.
灰 *e* „ „ bate, but without the English glide.
僧 眞 *E* „ „ bet.
劵 *æ* „ „ bat.
拿 *a* „ „ bottle.
玻 *o* „ „ boat, but without the glide in the end of the vowel.
土 東 *u* „ „ boot.
門 蒙 *ə* occurs before final *n* and *ng*. Before final *n* it is more forward in the mouth than the corresponding sound in English. Before a final *ŋ* it is further back than the corresponding sound in English.

The three following vowels which occur frequently in Pekingese are not found in English.

於 *y* which is in the Wade system of romanization written *ü* is formed by placing the front of the tongue in the position for saying *i* and the lips in the position for saying *u*.

河 *ɣ* is used to represent the sound of the vowel in the word for river commonly written *ho* or *he*. In forming this vowel the back of the tongue is raised half way, that is to the regular o position but the lips are broad.

由 *ɯ* this sound is written in phonetic script to represent the vowel produced when the back of the tongue is raised to the u position but the lips are broad and not rounded. Some, but not all, Pekingese use this sound in giving words of the first and second tones which are romanized *iu*.

拉 騾 咳 Sounds which are romanized *o* as in *to*, *lo*, *so*, really should be written as diphthongs, as the *o* is pronounced as *oɔ* or sometimes *oa*, or *oɣ*.

In what most authorities recognize as pure Pekingese such words as *an*, *ai*, *ao*, are given without any consonant preceding the vowel. This occurs in the words for *peace* and *love* but one does not have to go very far from Peking to discover the use of a variety of consonants put on before the vowel in these words. In Tientsin an *n* is used, in other regions a *j*, in other regions there is a consonant given which corresponds very closely to the German guttural *r*. This is formed by raising the back of the tongue near the soft palate and forcing the voiced stream of breath through the narrowing in such a way as to produce a fluttering of the uvula. In other words this

is the voiced sound which corresponds to the non-voiced *x* described above.

The sound of *i* occurs without a consonant before it in many words in Pekingese but people from other places often give the *y* (phonetic script *j*) sound like the two first sounds in the English word *yield*.

THE NORMAL POSE OR ORGANIC BASIS IN PEKINGESE.

1. The lower jaw is held back.

2. The tongue position is more to the front than in English.

3. Aspirated consonants are more strongly aspirated than in English.

4. The unaspirated consonants have absolutely no breath and also no voice. They consist of a double stop; the vocal cords are held together while the stop is being made by the lips in *p* or by the tongue in *t* and *k*. Both stops are opened at the same time and the vibration of the vocal cords for the vowel begins immediately.

5. The vocal organs are very tense.

6. To stress any word in a sentence the word is not given with more force but all the elements of its "tone" are brought out most fully.

7. When a Pekingese hesitates for a word he cannot recall he does not say *ə* as English-speaking people do but draws out the last syllable, says *a*, or repeats some common phrase such as *che ko* 這個 or *na ko* 那個. The common use of *ə* in English is due to the general laxness of the vocal organs in speaking that language. In Chinese the vocal organs are not lax, so this sound seldom occurs.

SPECIAL DIFFICULTIES EXPERIENCED BY AN ENGLISH-SPEAKING PERSON IN LEARNING TO PRONOUNCE CHINESE CORRECTLY.

The rhythm is of course very difficult to acquire, and cannot be acquired without constant careful repetition after a Chinese teacher. The same is true of the pronounciation of the individual sounds and the acquiring of the Chinese normal pose but a knowledge of the differences between English and Pekingese will make this imitation of the teacher more intelligent. It enables one to call in the assistance of the sense of sight in watching the teacher, and the sense of touch in the mouth in doing the imitating to supplement the hearing with the ears.

1. Learn to aspirate the aspirated consonants more than the aspirated consonants in English.

2. Learn to give the unaspirated *p*, *t* and *k* without allowing any breath to flow out of the mouth.

3. Learn to form *n*, *tʻ*, *t* and *l* with the tip of the tongue on the teeth and not on the gums.

4. Practise giving the vowels *y*, ㄭ, *w*, as directed above.

5. Learn to form all the consonants and the vowels a little nearer the front of the mouth than in English.

6. Learn to speak with the organs tense and the lower jaw held back. The lower front teeth should never get as far forward as the upper front teeth.

7. Do not conclude that because you have not heard some of the differences which may have been mentioned that they are not real. The ear is often deaf to distinctions in sound which the tongue has not learned to make. Do not conclude that your vocal organs are so shaped that they cannot make some of the Chinese sounds. The differences in the sounds of the two languages are due not to differences in the formation of the organs of the two peoples, but to difference in habit. You can form new habits.

8. The sounds usually written *ch'ih* 喫, *jih* 日, *tzu* 資, often cause difficulty because the student follows the romanization, which in this case is apt to be misleading. There is no vowel in these words.

9. Do not test the accuracy of the statements in this paper by your memory of sounds you have heard but by careful and repeated observation of Chinese and foreigners. Time spent in listening to addresses you do not understand or do not enjoy can profitably be devoted to this.

HOW TO STUDY PEKINGESE AND ENGLISH PHONETICS.

1. Master what has been written on the subject. Noel-Armfield "General Phonetics," and Daniel Jones "The Pronunciation of English," are two of the most helpful books on this subject. The former was written especially for those who have to study oriental languages. Unfortunately for Americans, the books on phonetics describe the sounds heard in southern England, and since the sounds differ in America, this sometimes leads to confusion.

2. Study the formation of individual sounds and normal pose of Chinese and of British and American when each is speaking his native language.

3. Watch foreigners who are speaking Chinese. Those things which sound peculiar and foreign are usually English sounds which can be observed more easily in the midst of familiar sounds. The same is true of watching a Chinese speak English. What is known as a foreign accent is not merely due to accenting or stressing the syllables incorrectly. It consists in substituting the various sounds of one's mother tongue for the similar, yet slightly different, sounds in the language one is attempting to speak.

壹卷璧合華英

堦初

MANDARIN PRIMER

PART I

ELEMENTARY

官话急就合璧

第一册

MANDARIN PRIMER

PART I

ELEMENTARY

MANDARIN PRIMER.

LESSON I. 課一第

字[4] *tsi*[1] A character; a word.

我[3] *o* / *uo* / *ngo* I; me.

你[3] *ni* Thou; thee.

他[1] *t'a* He; she; her; him; it.

們[2] *men* Sign of plural—used in speaking of persons only.

的[1] *tih* Adjectival particle.

筆[2] *pih*[6,40] Pencil; pen. N. A.

紙[3] *chi*[5] Paper.

書[1] *shu*[3] Book; writings.

這[4] *chæ* This.

那[4] *na* That.

是[4] *shi* The verb to be; Yes. Right.

錢[2] *ch'* / *ts* *ien*[1] Money; cash; wealth; $\frac{1}{10}$ of Chinese ounce.

外[4] *uai* Outside; foreign. Extra.

生[1] *s* / *sh* *eng* Raw; inexperienced. To beget; born.

要[4] *iao* To want; to wish.

做[4] *ts* *o* / *u* To do; to make. To act as.

念[4] *nien* To read; to chant.

不[1] *puh* Not; a negative.

些[1] *hs* / *s* *ie* A little; some. Sign of Comparative.

誰[2] *shui* Who?

懂[3] *tong* To understand; to comprehend.

甚[4] 麼[3] *shen-mo* What?

東[1] 西[1] *tong-hsi*[1,4] Things; articles.

先[1] 生[1] *hs* / *s* *ien-seng*[1,7] Sir; Mr., teacher.

那[3] 一[1] 個[4] *na-ih-ko* Who? which?

Personal Pronouns.

1. One of the principal distinctions between European and Chinese words, is the absence in the latter of such changes as take place in English to indicate the differences between the singular and plural numbers; or the differences in moods and tenses. Chinese characters undergo no change to express these differences. All that inflexion or conjugation helps to make clear in Western languages, is indicated in Chinese either by auxiliary words, or by the position of the word in the sentence. This is illustrated in the following Table of Pronouns:—

百事頭難 *In all things the beginning is difficult.*

MANDARIN PRIMER

LESSON I. 第一課

SINGULAR.			PLURAL.		
I; me;	*o*	我	We; us;	*o-men*	我們
Thou; thee;	*ni*	你	You;	*ni-men*	你們
He; she; her; him; it;	*t'a*	他	They; them;	*t'a-men*	他們
My; mine;	*o-tih*	我的	Our; ours;	*o-men-tih*	我們的
Thy; thine;	*ni-tih*	你的	Your; yours;	*ni-men-tih*	你們的
His; hers; its;	*t'a-tih*	他的	Their; theirs;	*t'a-men-tih*	他們的

Tih 的 as a Possessive and Descriptive Particle.

2. The order of words is often the same in English and in Chinese, and it will help the student to note carefully the points of agreement and difference: this is often a great aid to memory.

The adjective, as in English, precedes the noun: the word 的 *tih*, having a *descriptive* or *defining* force, is in constant use in adjectival constructions, *e.g.*,

My things, *o-tih tong-hsi* 我的東西; Their money, *t'a-men-tih ch'ien* 他們的錢 and so on with other nouns and pronouns.

Hsie 些 as Sign of Plural.

3. The context in which words are found often decides the question of singular or plural: this is specially so in the case of 是 *shï*; *e.g.*, the following sentences could be either singular or plural:

These are my pencils; *chœ shï o-tih pih* 這是我的筆.

Those are his books; *na shï t'a-tih shu* 那是他的書.

Both 這 *chœ* and 那 *na* are made plural by the addition of 些 *hsie*; as,

These, 這些 *chœ-hsie*; Those, *na-hsie* 那些 in which case they immediately precede the noun and not 是 *shï* as above; *e.g.*,

These books are his; *chœ-hsie shu shï t'a-tih* 這些書是他的.

Those things are ours; *na-hsie tong-hsi shï o-men-tih* 那些東西是我們的.

Shen-mo 甚麼, *mo* 麼, and *puh* 不, as Interrogatives.

4. There are many ways of asking questions in Chinese, the simplest of which is by the insertion of 不 *puh* between verbs or adjectives, or by the use of 甚麼 *shen-mo*; *e.g.*,

Yes or no? right or wrong? *shï puh shï* 是不是.

Will he do it or not? Yes, he will; *t'a tso puh tso*; *t'a tso* 他做不做, 他做.

What does he want? *t'a iao shen-mo* 他要甚麼.

What is this? *chœ shï shen-mo* 這是甚麼.

Who is that? *na shï shen-mo ren* 那是甚麼人 or, *na shï shui*; or, *na ih ko* 那是誰 or 那一個.

Questions like the above are answered in the affirmative by the repetition of the verb: and in the negative by the negative and the

verb: 不 *puh* negatives the meaning of the word to which it is prefixed. After some affirmative statements 不是 *puh shï* is added to form a negative interrogative; *e.g.*,

This is his; *chœ shï t'a-tih* 這是他的.

Is not this his? *chœ shï t'a-tih puh shï* 這是他的不是 or, *chœ puh shï t'a-tih mo* 這不是他的麼.

Note that in these sentences a statement, either positive or negative, is first made; *puh shï* 不是 or *mo* 麼 is added to make them interrogative: this is a very common construction. *Puh iao* 不要 before a verb=do not.

Shui 誰 is Northern, and 那一個 *na-ih-ko* Southern and Western; similarly 誰的 *shui-tih* is used in the North, and 那一個的 *na-ih-ko-tih* in the South for 'Whose?'

Men 們 as Sign of Plural.

5. In English 'them,' and 'they,' are applied indiscriminately to both persons and things. In Chinese there is no 3rd personal pronoun, neuter; 'them' as applied to things is either included in the verb, or the name of the articles in question must be given. The sign of the plural, *men* 們 given above, is used in speaking of persons, and may be added to either pronouns or proper nouns; *e.g.*, Teachers, *hsien-seng men* 先生們.

Titles follow the names of persons, and do not, as in English, precede them; *e.g.*, Mr. *Ch'ien; Ch'ien hsien-seng* 錢先生.

In an enumeration of things or people, 'and' is used sparingly; in conversation a slight pause does duty for it.

NOTES.—*a.* *Hsien-seng* 先生 from 先 *hsien* 'First,' and 生 *seng*, 'To beget,' is the equivalent of 'gentleman,' and is used as a title of respect.

b. *Puh shï* 不是 also means 'fault,' 'error,' as in Reading Lesson p. 4, last column.

c. In many places *sha* or *sha-tsï* is used as the equivalent of *shen-mo* 甚麼: there appears to be no character to express it.

[*See Lesson XXI.*]

MISCELLANEOUS EXAMPLES. 句雜

What does he want? Nothing; *t'a iao shen-mo? t'a puh iao shen-mo.*
What character is this? *chœ shï shen-mo tsï?*
This is the character 'book;' *chœ shï shu tsï.*
Whose things are these? *chœ shï shui-tih (na-ko-tih) tong-hsi?*
Is this his or not? *chœ shï puh shï t'a-tih?*
No, it is mine, it is not his; *puh shï; shï o-tih, puh shï t'a-tih.*
What is he doing? *t'a tso shen-mo?*
Do you want to read? *ni iao nien puh iao nien?*
I want to read; *o iao nien.*
What money is this? *chœ shï shen-mo ch'ien?*
The book is yours, the money is mine; *shu shï ni-tih; ch'ien shï o-tih.*
I do not want to do it; *o puh iao tso.*
Is this his? *chœ shï t'a-tih mo.*

verb: 不 put negative de- meaning of the word between it is pre-
ceed. After some adjective attributives 不是 put 的 is added to
form a negative interrogative; e.g.

This is hao; 这个好 zhe-ko hao 这个好的.

Is not this big? 这个不是大的 zhe-ko pu shi ta 这个不是大的?

Note that in these sentences 是 shi, either positive or
negative, is first made 不是 or 的 is added to make
them interrogative: this is a very common construction. Put 不
是 before a verb=do not.

Note 是 Xou-hsuan and 的 — 的 a -ko-Xou-hsuan and Mean-
ing 的 (的) Mean-ing is seen in the Xou-li, and 的 — 的 ko-li
is in the Sun-tze "Wise."

Men 们 as Sign of Plural.

们 In English 'them' and 'they' are applied indiscrim-
inately to both persons and things. In Chinese there is no
pronoun meaning 'they' as applied to things; it is either implied
in the verb, or the name of the articles in question must be given.
The sign of the plural men 们 given above is used in speaking of
persons, and may be added to either pronouns or proper nouns; e.g.
I-men, 'we-sons' = we 我们.

Titles follow the nouns of persons, and do not, as in English
precede them; e.g. Mr. Chen, Chen Hsien-sen 陈先生.

In all cases nouns of things or people, and 'it,' 'they,' 'them'
in a sentence a slight pause should be made after it.

Note 2—a. Hsien-sen 先生 was 为 'first' and 生 'son,'
'it' here' is the equivalent of 'gentleman,' and is used as a title of
respect.

b. 为 Wei also means 'duty,' 'office,' 'to handle'
Chinese p. 4, last column.

c In many places sho or sho-ko is used as the equivalent of
shao-so 告诉: there appears to be no rule for the use of it.

[See Lesson XXV.]

MISCELLANEOUS PHRASES. 习惯

What do you want? Nothing; I'm like that. 你要什么? 没有; 我是这样.
Where are you going? To the office. 你往哪儿去? 往衙门去.
Where is the book? It is on the table. 书在哪儿? 在桌子上.
Is it not on the chair? 不在椅子上么?
Bring me the book. 拿书来.
Take it away. 拿去.
Is it not yours? 不是你的么?
Whose is it? 谁的?
Mine. 我的.
Is it not his? 不是他的么?
Yours. 你的.
Is it not theirs? 不是他们的么?
Ours. 我们的.
Theirs. 他们的.
Is it not mine? 不是我的么?
Yes. 是.
No. 不是.
Is it not yours? 不是你的么?
Yes. 是.
No. 不是.
Is it not his? 不是他的么?
Yes. 是.
No. 不是.
Is it not theirs? 不是他们的么?
Yes. 是.
No. 不是.
Is it not ours? 不是我们的么?
Yes. 是.
No. 不是.

Translate. — The boy's paper and pen is belong to me. (My—the boy—pen.) The boy's pen belongs to me. These things are his. are they not? No, they belong to Mr. ——. Do you understand? No (I do not). I understand. That is not his paper, it is mine. No, he pen money. No, he wants Mr. (Mr.'s pencil and paper. These—his—not—his. Yes. I say do not understand; I do. I no am part to read these books; what books do you want to read? What things do you want? They want to say do they not? Are they—? No. He is right (不錯 pu-tso), I am wrong (錯 ts'o). He—me—he wants. I don't. Do not understand!

XLI.—This, as well as the translation work should be done twice, and then with the reader. In and counsel the like at the end of the book will [illegible] independent of

Writing Exercise.

Before beginning this it will be well to read the section on "Writing more Chars of the Syntax" in the Introduction. Use paper in the figures following refer to the Manual and the number.

本 (1). A tree; 樹 (1). A branch; 枝 (1). A twig. To exercise; 習; 練 (1). To

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READING LESSON I. — 第一課 讀本

Survey Sentences.

我不是說那個字典是屬於我的，是不是？不是，是屬於王先生的。這些書是他的，是不是？不是，是屬於他的。你要這些書麼？我不要，我不要這些書。這是誰的筆？這是王先生的筆。

1. (Wo 我), To know. L. 4.
2. Shu 書, Words. p. 2.
3. Note the order.—The 的 character, not the character 是.

Translate:—The books, paper and pencils belong to Mr. *Ch'ien*; the money belongs to those gentlemen. These things are his, are they not? No, those things belong to Mr. *Ch'ien*. Do you understand Mr. *Ch'ien?* I understand. That is not his paper, it is mine Does he want money? No, he wants Mr. *Ch'ien's* pencil and your paper. Does he want those things? Yes. They do not understand; I do. I do not want to read these books; what books do you want to read? What things do they want? They want money do they not? Are these yours? No. He is right (不錯[4] *puh-ts'o*), I am wrong (錯[4] *ts'o* p. 51). Does he want to read? Does he not understand?

N.B.—This, and all other translation work should be done first unassisted, and then with the teacher. Do not consult the Key at the end of the book till you have done your best independently of it.

Writing Exercise.

Before beginning this it will be as well to read the section on "Writing with Order of the Strokes," in the Introduction. The letter R. and the figures following refer to the Radical and its number.

本 *pen*, A root; 枝 *chi*, A branch; 張 *chang*, To extend; 字; 不; 生 R. 100.

READING LESSON I. 一第要輯

Sundry Sentences.

一問一答

這是誰的、是你的麼、不是我的、不是你的、是誰的、我不知[1]道。這些東西你要不要、我不要、不是我的、是錢先生的。書是他的、筆不是他的、是先生的。你們要做甚麼、我們要念書、要念甚麼書、要念這些書。我的話[2]你懂不懂、我不懂。這是甚麼字、我不知道、這是甚[3]字、那是麼字。這是誰的不是、我不知道是誰的不是。這些

1. *Chi-tao* 知[1] 道[4], To know. L. 4.
2. *Hua* 話[4] Words. p. 13.
3. Note the order—The 甚 character, not the character 甚.

書錢先生要不要、他說[1]不要、你要不要、我不要、他們不要麽。這不是我的筆、那些筆是先生們的。你們做甚麽[2]、我們不做。甚麽、我的東西是我的、他的東西是他的。這些筆是不是他的、不是他的、是我的。誰要這張[3]紙、你要不要、我不要、他們要。誰念書、不是錢先生麽。他念誰的書、他念我的書。我不懂、你懂不懂。這是些字、那是麽字。這是那一個的錢、錢是我的、筆書紙、不是我的、是你的。這些錢他要、那些筆我要。先生念我就[4]不念、我念先生就不念。這些筆、紙、書、錢、是那一個的。這是那一個先生的、是錢先生的不是。這些東西誰要誰不要。我要做、他不要做。我念書你懂不懂、我不懂。那些錢是不是你的、不是我的、不是他的、是錢先生的。他做甚麽、他不做甚麽。他不要甚麽。我不要這些東西、看[5]他們要不要。他要念、他不要念。他要做先生。我的東西誰要。這是筆字。

1. *Shoh* 說[1] To say; says. L. 3.
2. *Shen-mo* 甚麽 here means, 'anything.'
3. *Chæ-chang chi* 這張紙 This sheet of paper.
4. *Chiu* 就[4] Then; indicates sequence. L. 4.
5. *K'an* 看[5] To see; see whether . . . L. 4.

专等是这要能的事生先的我念变不愿念变
。要愿不变们他来回要不不来点跟他做
不念要愿不变们他来回要不不来点跟他做
不愿做衣服的生先我是的愿是不的我是不的作是不是钱
些那情不我情不愿的生先我是的一那是这的间一那是我看
事这是不的生先我是的生先念我念不做念生先我是我看这
就，真些这念不做生先念我念不做我念生先我是我看这些
数这这的作是的我是不就看真的我是数愿的间一那是这字
家先这那些是这情不情的不我看的我念愿的看的做念愿愿
走不愿是不答念做要们要不我要不我要能的我
是的愿是不的愿点是是是这回事的愿的安是的事
的我做是能不的我衣是是是们作的们生先是我的单这那我
不这做要不们愿要不我变不愿作要不愿生先我看

Lesson II 第二課

一	yī	One; a; an. The whole. As soon as.
二	èr	Two.
三	sān	Three.
四	sì	Four.
五	wǔ	Five.
六	liù	Six.
七	qī	Seven.
八	bā	Eight.
九	jiǔ	Nine.
十	shí	Ten.
幾	jǐ	How many? A few; some.
個	gè	Particle. As one's own. "I."
本	běn	Root; source. To recognise. To know; to recognise.
買	mǎi	To buy—for; to act as agent. To be acquainted with. To display; to exhibit.
賣	mài	To sell.
茶	chá	Tea. an infusion.
寫	xiě	To write.
人	rén	Man; person; people.
錢	qián	Basin; cup.
有	yǒu	Have; had; have.
意思	yì sī	Meaning; thought; opinion.
出產	chū chǎn	To give birth to. To produce. rate; a period.
開化	kāi huà	To open-in. To open.
製造	zhì zào	To make. To compound. To manufacture.
一件	yī jiàn	A piece.
一張	yī zhāng	A sheet.
一隻	yī zhī	A single.

Numerary Adjuncts.

1. Before some nouns in English, idiom demands the use of a special word, as: a piece of music; a pair of trousers; a sheet of paper; a cake of ice; a bale of cotton; a flock of sheep; a herd of cattle; a drove of pigs; a head of cattle; a span of horses; a yoke of oxen; a team of horses; a brace of ducks; a leash of hounds; a pack of hounds; a set of china; a suit of clothes; a pair of boots; a pair of gloves; a pair of spectacles; a pair of scissors; a pair of compasses; a pair of stairs; a flight of stairs; a suite of rooms; a range of mountains; a chain of mountains; a ream of paper; a quire of paper; a gross of buttons; a dozen of eggs; a score of people; a hundred of people; a thousand of people; a million of people; a myriad of people; a billion of people; a trillion of people; a quintillion of people; a sextillion of people; a septillion of people; a octillion of people; a nonillion of people; a decillion of people; a undecillion of people; a duodecillion of people; a tredecillion of people; a quattuordecillion of people; a quindecillion of people; a sexdecillion of people; a septendecillion of people; a octodecillion of people; a novemdecillion of people; a vigintillion of people; a centillion of people; a millillion of people; a billillion of people; a trill

Lesson II. 課二第

一[1] *ih* One; a; an. The whole. As soon as.

二[4] *rï* Two.

三[1] *san* Three.

四[4] *si* Four.

五[3] *u* Five.

六[4] *l* { *iu* / *uh* } Six.

七[1] *ch'* / *ts* { *ih* Seven.

八[1] *pah* Eight.

九[3] *ch* / *k* { *iu* Nine.

十[2] *shïh* Ten.

幾[3] *ch* / *k* { *i* How many? A few; some.

兩[3] *liang* Two. An ounce. A "tael."

本[3] *pen* Root; source.

認[4] *ren* To recognise. To acknowledge; to confess.

買[3] *mai* To buy—for; to cost.

識[4] *shïh* To be acquainted with. To distinguish.

茶[2] *ch'a* Tea; an infusion.

寫[3] *hs* / *s* { *ie* To write.

人[2] *ren*[1] Man; person; people.

碗[3] *uan*[1] Basin; cup.

有[3] *iu* Have; had; has.

意[4] 思[1] *i-st*[1] Meaning; thought; opinion.

出[1] 氣[1*] *ch'uh-ch'i* To aspirate; aspirated.

朋[2] 友[3] *p'eng-iu*[1] Friend.

認[4] 識[4] *ren-shïh* To recognise; as characters, or people.

一[1] 件[4] 衣[1] 裳[2] *ih-chien i-shang* A garment.

一[1] 把[3] 椅[3] 子[3] *ih-pa i-tsï* A chair.

一[1] 張[1] 棹[1] 子[3] *ih-chang choh-tsï* A table.

Numerary Adjuncts.

1. Before some nouns in English, idiom demands the use of a special word, as, a *piece* of music; a *plot* of ground, &c. But *the exception in this matter in English, is the rule in Chinese,* inasmuch as *every* noun takes some word corresponding to *piece* and *plot* in the above examples. And *such words are always joined to numbers* in both English and Chinese. If, for instance, we say, A piece of music; we mean *one* piece; if, This plot of ground; or, That plot of ground; we leave the word *one* to be understood—this (one) plot of ground. This is made clear if we try to speak of any number greater than one, for we cannot say 'Two music;' we must say, 'Two *pieces* of music.' So in questions we say, How many *pieces*

讀好書說好話 *Read good books, speak good words.*

of music? not, How many music? or, Which *pieces* of music? and not, Which music? We see therefore that such words are used with *numbers*; and with *this*, and *that*; with *how many?* and *which?* They are called in this book Numerary Adjuncts (referred to hereafter as N. A.) because they are joined to numbers and added to nouns. They are of two kinds, one of which we might call meaningless, because they do not need to be translated; and the other significant, because they do. There are about fifty in common use; all of which are printed at the end of these Lessons and numbered. The numbers opposite the sounds of the characters in the Vocabularies correspond to these numbers; e.g.; Less. I, *shu*^{3}. The commonest N. A. is 個 *ko*, which is often made to do duty for others, and is also frequently used with numerals as, Three, 三個 *san-ko*. It is better and more accurate to use the N. A. which belongs to any given noun, as a correct N. A. is a great help to a poor speaker and also to a bad listener. *Ko* 個 is constantly used with *chœ* 這 and *na* 那 for the general 'this one'; 'that one'; when some other N. A. would be more correct.

Following the order given above, let us notice that Numerary Adjuncts are used

a. With *definite numbers*; *e.g.*,

Ten cash; *shïh-ko ch'ien* 十個錢.

b. With *this*, and *that*; *e.g.*,

This money is mine; *chœ-ko ch'ien shi o-tih* 這個錢是我的.

That garment is his; *na-chien i-shang shi t'a-tih* 那件衣裳是他的.

c. With *which*? and *how many*? when the latter is represented by *chi* 幾; *e.g.*,

How many words? *chi-ko tsï* 幾個字.

Which three sheets of paper? *na san-chang chi* 那三張紙.

They are not used

a. Before indefinite numbers; *e.g.*,

These are my things; *chœ shi o-tih tong-hsi* 這是我的東西 (see Lesson I, 3.)

b. In speaking of weight, dimension and distance; as 'pounds'; 'ounces'; 'feet;' 'inches'; 'miles'; etc., *e.g.*,

Buy three ounces; *mai san liang* 買三兩.

c. When something fills, or partly fills, or covers, or partly covers something else; in such a case the first noun becomes the N. A., *e.g.*,

A table covered with books; *ih choh-tsï shu* 一桌子書.

A cup of tea; *ih uan ch'a* 一碗茶.

The noun which accompanies a N. A. is often understood. This is specially the case in answer to questions where it has been already expressed. In replying in English to the question, How many chairs have you? we should say 'Eight,' but in Chinese we

of water? not. How many pence? or. Which piece of music? and not. Which answer? We use to express that such words are used with numbers and with 個. With 個 only; and 個 alone? They are called in the book Numeral Adjuncts [Partial] to [illegible] as 2. 1. because they are joined to numbers and indicate to words. They are of two kinds, one of which we might call [illegible], because they do not need to be translated; and the other significant, because they do. There are about fifty in common use; all of which are printed at the end of these Lessons and numbered. The numbers opposite the words of the vocabularies correspond to these numbers; eg.; Less. I. The commonest N. A. is 個 ko. which is often used to denote any thing, and is also frequently used with numerals as, Three, 三 個 san-ko. It is better and more accurate to use the N. A. which belongs to any given noun, as a correct N. A. is a great help to a good speaker and also to a bad listener. We 個 sometimes used with one 個 and no 個 to the general rule, [illegible] when none of the N. A. would be more proper.

Following the order given above, let us name the N. [illegible] Adjuncts as we

a. With objects, as above; &c.

[illegible] as in: [illegible] 個.

c. With [illegible] and [illegible].

[illegible] 個.

[illegible] 個.

e. With [illegible] and Age [illegible]? when the latter is expressed by [illegible] 歲.

How many weeks? how-do 個 禮拜.

Which three weeks of prayer? [illegible] 三 個 [illegible]

They are not [illegible]

f. Before indefinite numbers; as,

There are many [illegible] 個 [illegible]

個 [illegible] 3.)

h. In speaking of weight, direction and distance; as [illegible]

[illegible]; [illegible]; [illegible]; &c.

How three [illegible] 個 [illegible]

i. When counting fish, [illegible] bug, or cows or [illegible] [illegible] [illegible] such a case the [illegible] 個 in the N. A. &c.

A [illegible] [illegible] [illegible] — 個 [illegible]

A cup of [illegible] — 個 [illegible]

Like most other languages, [illegible] [illegible] [illegible]

should not say 一 only, but add the N. A. 位 量 and say 八 位 or 四 位.

How many books has he? two; 他 有 幾 個 書? 兩 個.

How many 位 者 or 個 子 有 幾 個?

How many persons 位 客 有 幾 位 三 位.

In reply, Which person 哪 位? is hung; we leave the word one, to be understood—Which (one) person? Which (one) thing? but we insert all numbers above one, e. g. Which four books? The corresponding Chinese question requires 'one,' as well as all other numbers to be stated in full, and to be followed by the N. A. belonging to the person or thing asked about; e.g.

Which two copies do you want? 你 要 哪 兩 本 書 罷 呢?

Numeration.

2. Chinese and European numeration agree up to ten, from which point they differ in other. They agree in the numbers 'one' to 'ten,' and in having a separate word for 'hundred,' and for 'thousand.' They differ in the way in which it and are united. In English we employ all words between one and ten with the exception of 'seven' in putting the lower number first and then adding the 'twelve' middle—two and ten, 'thirteen' three and ten, etc. Chinese reverses the order, putting the ten first and placing the unit after.

Eleven: ten-one 十 一.

Twelve: ten-two 十 二; etc., up to nineteen.

In forming multiples of ten, both systems of enumeration agree. Thus 'twenty' in English—two tens, 'thirty'=three tens, etc. So in Chinese, twenty, is two-ten 二 十; thirty, three-ten 三 十; etc. All numbers between these multiples of ten are united in the same way, e.g. Twenty-one=twenty+one; and so in Chinese; two-ten-one 二 十 一. But frequently in Chinese a 'zero' is placed before 'ten,' 'one,' 'two,' being 'the one' 零 一, 零 二. This may be omitted in all numbers up to twenty, but is necessary for the beginner to use it thoroughly, as it causes the pick of many mistakes.

Twenty-one 二 十 一

does not mean 'two ten one' or 'two ten and one' as in English, but

There are 二 十 一 個 人

There are twenty-one 二 十 一 個

There are twenty-one 二 十 一 位

Note that 位 is the [illegible] but in any, Chinese or [illegible] 二 十 [illegible] 六 十 [illegible] 六 十

should not say 'eight' only, but add the N. A. *pa* 把 and say 八把 *pah pa*; *e.g.*,

How many tables has he? five; *t'a iu chi-chang choh-tsi*; *u-chang*. 他有幾張棹子, 五張.

How many pencils does he want? he wants three, *t'a iao chi-chi pih*; *t'a iao san-chi*. 他要幾枝筆, 他要三枝.

In asking, Which person? Which thing? we leave the word 'one,' to be understood—Which (one) person? Which (one) thing? but we insert all numbers above 'one'; as, Which four books? The corresponding Chinese idiom requires 'one,' as well as all other numbers to be stated in full, and to be followed by the N. A. belonging to the person or thing asked about; *e.g.*,

Which two copies do you want? *ni iao na liang-pen* 你要那兩本.

Numeration.

2. Chinese and European numeration agree in some respects and differ in others. They agree in the numbers 'one' to 'ten,' and in having a separate word for 'hundred,' and for 'thousand.' But Chinese differs in the way in which it combines units. In English we arrange all numbers between eleven and twenty, (with the exception of 'eleven') by putting the lower number first and then adding 'ten;' as 'twelve' which=two and ten; 'thirteen' which=three and ten; etc. Chinese reverses this order, putting the 'ten' first and adding the unit; *e.g.*,

Eleven; *shïh-ih* 十一.

Twelve; *shïh-rï* 十二; etc., up to nineteen.

In forming multiples of ten, both systems of numeration agree. Thus 'twenty,' in English=two times ten; 'thirty'=three times ten; etc. So in Chinese, twenty, is *rï-shïh* 二十; thirty, *san-shïh*; 三十; etc. All numbers between these multiples of ten are added in the same way; *e.g.*, Twenty-one,=twenty+one; and so in Chinese; *rï-shïh-ih* 二十一. But frequently in Chinese *ih* 一 is prefixed before 'ten,' *shïh* 十, 'eleven,' being 'one ten one' *ih-shïh-ih* 一十一. This may be omitted in all numbers up to nineteen; but it is well for the beginner to use it throughout, as it minimises the risk of being misunderstood.

Eighteen; *ih-shïh-pah* 一十八.

Alternative numbers do not need 'or' as in English; *e.g.*,

Three or four; *san sï* 三四.

Thirteen or fourteen; *shïh san sï* 十三四.

Forty or fifty; *sï u shïh* 四五十.

Note that while the 'ten' is stated first in, say, 'thirteen or fourteen' *shïh san sï* 十三四, it is necessarily stated last in, say, 'sixty or seventy;' *luh ch'ih shïh* 六七十; as *luh shïh ch'ih* 六十七 means 'sixty-seven.'

Indefinite numbers may be spoken of as, A few, Ten odd, or, Between ten and twenty, etc. This is done in Chinese by either repeating the whole numbers, or by adding 幾 *chi* to a whole number as, *e.g.*, between ten and twenty ; 十幾 *shïh chi* or 一二十 *ih rï shïh.*

Something under a hundred ; *chi shïh ko* 幾十個.

Between sixty and seventy cash ; *luh shïh chi ko ch'ien* 六十幾個錢.

In mere numeration 二 *ri*, is commonly used ; but 兩 *liang* refers to things, almost always stands alone, and takes a N. A., *e.g.*,

Forty-two ; *si shïh rï* 四十二.

Two tables ; *liang-chang choh-tsï* 兩張棹子.

Prepositional Verbs.

Verbs in Chinese often contain the preposition ; this is indicated in the Vocabularies by a dash between the verb and the preposition : 買 *mai* includes the preposition 'for,' *e.g.*,

What did you give for that pencil *mai na chï pih chi-ko ch'ien* 買那枝筆幾個錢.

Note.—When 'this' ; or 'that' follows a possessive pronoun, it usually omits *tih* 的 ; as,

These things of mine ; *o chœ-ko-tong-hsi* 我這個東西.

That child of his ; *t'a na-ko hai-tsï* 他那個孩子.

[*See Lesson XXII.*]

Miscellaneous Examples. 句雜

Are these two characters aspirated? *chœ liang-ko tsï ch'uh-ch'i puh ch'uh-ch'i?*
Whose basin is that? *na shï shui-lih uan?*
Whose money is this? *chœ-ko ch'ien shï na-ih-ko-tih?*
How many ounces does he want to buy? *t'a iao mai chi liang?*
What does this mean? *chœ shï shen-mo i-sï?*
'Tea' is aspirated, 'pencil' is not ; *ch'a tsï ch'uh-ch'i, pih tsï puh ch'uh-ch'i.*
How much money have you? three or four cash ; *ni iu chi-ko ch'ien? san sï ko ch'ien.*
How many garments has he? three ; *t'a iu chi-chien i-shang? iu san-chien.*
Which character do you want me to write? the character 'tong' ; *ni iao o hsie na-ih-ko tsï? hsie tong tsï.*
These two basins are not mine ; *chœ liang-ko uan puh shï o-tih.*
I do not understand your meaning ; *o puh tong ni-tih i-sï.*
How many meanings has this character? *chœ-ko tsï iu chi-ko i-sï?*
Can you read? no ; *ni shïh tsï puh shïh tsï? puh shïh tsï.*

Translate :—Do you know Mr. Chang? No, I know Mr. Ch'ien. Whose is that chair? Is it yours? It is not mine. These two garments and that table are not theirs. Is this character 'chi' aspirated? No. I want to write : which character do you want to write? This man has seventy odd cash ; I have seventeen or eighteen. They bought two cups and two cups of tea. I know the character '*mai*,' (but) I do not know the two characters '*shen-mo*.' Those twenty-four

READING LESSON II. 二 句 讀 課

Words and Phrases.—單 語 及 句 讀

pencils are mine; these cash are yours. He has seventy-eight or seventy-nine sheets of paper; how many sheets do you want to buy? I want to buy nine. Will you buy or not? No. A cup of tea costs six or seven cash. Which three pencils are yours? These three are mine.

Writing Exercise:—四兩茶有買人 R. 9.

READING LESSON II. 第二要輯

Odds and Ends.

天花亂墜

張、把、碗、[1]三個字我不認識、你認識麽。出氣兩個字的意思、你懂不懂。那八九件衣裳是你們的麽、不是、六件是我們的。他買那些書幾個錢一本、九十五個錢一本。你要我寫甚麽字、我要你寫誰字、念字、把字。他買幾張棹子、他買三四張。這把椅子不是你的麽。你有錢麽、我有七八十個錢。這個碗不是你買的麽、不是。我不認識要字、我認識做字。他有幾張紙、他有十幾張。這個思字有幾個意思、有三四個意思。他懂你的意思麽、他不懂。他寫字、我念書、錢先生做甚麽。他要一兩二錢、我要四兩一錢。那個人不是做衣裳麽、是他做九件十件。這一棹子東西是誰的、是你的麽。張先生有兩三碗茶。不要出氣、這個字不出氣、茶字

1. Note difference between this and English idiom—'張, 把, 碗, the three characters,' not, the three characters 張, 把, 碗. The same order obtains in enumeration of names; not, the three gentlemen, Brown, Jones and Robinson, but Brown, Jones and Robinson the three gentlemen.

出氣、懂字不出氣。我的意思你懂不懂。那些先生你不認識麽。買兩個茶碗、三枝筆、八張紙。這些字、你認識那一個、我認識書字。這些衣裳你要那一件、我要這一件、那六件我不要。他要買甚麽、他不要買甚麽。那一個要買這個碗、是你要買麽、不是。張先生有兩個朋友、一個是我認識的、一個是我不認識的。我知道這一個有錢、不知道那一個有錢沒有錢。這一個說、我要買兩本書、一把椅子、十幾個碗、那一個說、買這些東西做甚麽。那個人寫字、他寫甚麽字、我不知道、我不識幾個字、我的朋友一個字不認識。你看他寫甚麽字、我看他先寫氣、裳、椅、本、懂、五個字、他寫這五個字做甚麽、我不知道、我不懂他的意思。他是錢先生的朋友、錢先生認識他。買這個碗要幾個錢、他說要二十六七個錢、我就說、買一個碗要二三十個錢、買三碗茶、要幾個錢、他說這不要幾個錢。八十幾個、八九十個、是一個意思。說一個碗、是說一樣東西、說一碗茶、是說兩樣東西。念不字、不要出氣、出氣人就不懂你說甚麽。外、誰、東、朋、幾、裳、六個字你認識不認識、外裳兩個字我認識、那四個字我不認識。

1. *Iang* 樣 A kind. L. 10.

LESSON III. 第三課

中	The middle. A among, in.
百	100. 入 III.
千	1,000
萬	10,000. A complicated part.
先	A [illegible] tion.
生	Then—is—was— were. To return to one's home.
回	A [illegible] Mahommedan mosque
入	A [illegible] ed
學	To [illegible] qual. To engage.
來	To come.
問	To ask for—after; to enquire
先	To [illegible] To [illegible] ter; to ask.
去	To go.
了	Sign of past or perfect Can Tense.

Numerals. (Continued.)

1 Numbers ending with 1 (plus per 1,000. 1,000 and 10,000 are to absolutely, i.e., with no noun or 入 following, have next lower denomination to be understood; e.g.,

[illegible] 二
1,000 [illegible] 千六
12,000 [illegible] 萬一
One [illegible] 一
More than 1,000 [illegible] 千餘
Between 10,000 and 20,000 [illegible] 一百餘
The last three examples would also be expressed by 一二百
入 is pref. and is on [illegible]

LESSON III. 課三第

中[1] *chong* The middle. Among; in.

百[3] *p* { *eh* *ai* *o* } 100. All.

千[1] *ch'* / *ts* { *ien* } 1,000.

萬[4] *uan* 10,000. An emphatic particle.

零[2] *ling* A fragment; a fraction.

有[3] *iu* There-is-are-was—were.

回[2] *huei* To return to or from. A time. Mohammedan.

刀[1] *tao*[8] A knife; a sword.

請[3] *ch'* / *ts* { *ing* } To invite; to request. To engage.

來[2] *lai* To come.

問[4] *uen* To ask for—after; to enquire.

坐[4] *tso* To sit—in—on. To travel by.

去[4] *ch'* / *k* { *ü* } To go.

了[3] *liao* Sign of past or perfect Tense.

對[4] *t* { *ui* *ei* } Opposite. Agreeing with; correct. In address = 'to.'

國[2] *ku* { *eh* *oh* } A kingdom; a country; a nation.

聲音[1] *sheng-in*[1] Tone; voice; sound.

說話[1]* *shoh-hua* To speak.

吃飯[1]* *ch'ih-fan* To eat rice; to take food.

外國[4] [2] *uai-kueh* Abroad; foreign countries.

中國[1] [2] *chong-kueh* China; Chinese.

兒子[2] [3] *ri-tsi*[1] A son.

曉得[3] [2] *hsiao-teh* To know.

沒有[4] [3] *muh* / *mei* { *iu* } There is—are—was—were not.

一句話[1] [4] [4] *ih-chü-hua.* A sentence; an expression.

在這裏[4] [4] [3] *tsai-chœ-li* Here.

在那裏[4] [4] [3] *tsai-na-li* There. *tsai-na*[3]*-li* Where?

爲甚麼[2] [4] [3] *uei-shen-mo* Why?

Numeration. (Continued.)

1. Numbers ending with a cipher over 100, 1,000 and 10,000 stated absolutely, i.e., with no noun or N. A. following, leave the next lowest denomination to be understood; *e.g.*,

120; *ih-peh ri* — 百二.
1,600; *ih-ch'ien luh* — 千六.
13,000; *ih-uan san* — 萬三.
Over 100; *ih-peh chi* — 百幾.
More than 1,000; *ih-ch'ien chi* — 千幾.
Between 10,000 and 20,000; *ih-uan chi* — 萬幾.

The last three examples could also be expressed by — 二百 *iA ri peh*; and so on. See Lesson II, 2.

由淺入深 *From things shallow to things profound.*

All numbers that do not end with a cipher, or that are followed by a noun need to be stated in full; *e.g.*,

125; *ih-peh rï-shïh u* 一百二十五.

1,637; *ih-ch'ien luh-peh san-shïh ch'ih* 一千六百三十七.

15,474; *ih-uan u ch'ien sï-peh ch'ih-shih s* 一萬五千四百七十四.

125 men; *ih-peh rï-shih-u-ko ren* 一百二十五個人.

Numbers between 110 and 120 take 'one' 一 *ih*; *e.g.*,

118; *ih-peh ih-shïh pah* 一百一十八.

The units of multiplication for all numbers over 1,000 and 10,000 are 千 *ch'ien* and 萬 *uan* respectively. It is incorrect to say, as in English, eleven hundred; or twenty-one thousand; *e.g.*

1,100; *ih-ch'ien ih* 一千一.

21,000; *rï-uan ih* 二萬一.

90,000; *čhiu-uan* 九萬.

1,000,000; *ih-peh-uan* 一百萬.

Such sums as, One million and a quarter; or, A half, or Three quarters of a million, are not stated as a vulgar fraction, as 1¼ million; etc., but as a decimal, 1.25 million; etc., as below. Large whole numbers often dispense with the N. A.; *e.g.*,

Two million and a quarter; *rï-peh rï-shih-u uan* 二百二十五萬.

Three million and a half; *san-peh u-shih uan* 三百五十萬.

Four million and three quarters; *sï-peh ch'ih-shih-u uan* 四百七十五萬.

Six thousand people; *luh-ch'ien ren* 六千人.

Indefinite numbers under 1,000 and 10,000 follow the same rule as similar numbers under 100; see Lesson II, 2; *e.g.*,

Something under 1,000; *chi peh* 幾百.

A few thousands; *chi ch'ien* 幾千.

Less than 100,000; *chi uan* 幾萬.

The omission of one or more ciphers in the midst of numbers is indicated in Chinese by 零 *ling*; *e.g.*,

105; *ih-peh ling u* 一百零五.

1,006; *ih-ch'ien ling luh* 一千零六.

10,009; *ih-uan ling chiu* 一萬零九.

10,503; *ih-uan ling u-peh ling san* 一萬零五百零三.

In cases where tens and hundreds follow the omission of the digit, they must be expressed in full; *e.g.*,

86,040; *pah-uan luh ch'ien ling sï-shih* 八萬六千零四十.

60,500; *luh-uan ling u peh* 六萬零五百.

Infinitive Mood formed by Verb and Noun.

2. The word To speak, 說話 *shoh-hua*, is composed of 說[1] *shoh*, 'To speak', and 話[4] *hua*, 'Words,' a verb and a noun; the latter

being the Object of 說 *shoh*. But it is not uncommon to find such combinations used as the equivalent of the Infinitive Mood; *e.g.*, 寫字 *hsie-tsï* 'To write'; 念書 *nien-shu* 'To read'; 吃飯 'To eat' (吃[1] *ch'ih*, To eat; to drink; 飯[4] *fan*, 'Food'; cooked rice'). In such cases the noun is a defining word, and all qualifying words precede it; *e.g.*,

He writes Chinese; *t'a hsie Chong-kueh tsï* 他寫中國字.

He eats foreign food; *t'a ch'ih uai-kueh fan* 他吃外國飯.

Such combinations are indicated in the Vocabularies by an asterisk.

Potential Mood indicated by 得.

3. The word 'To know,' 曉得 *hsiao-teh*—which is used more in the South than in the North—is composed of 曉 *hsiao*, 'Clear; to understand;' and 得 *teh*, 'To obtain.' This latter is also an auxiliary verb, and is largely used in forming the Potential Mood. When permission or prohibition ('may'; 'may not') is indicated, it stands alone after the verb or the negative: when ability or inability ('can'; 'cannot') is spoken of, it is followed by some word suitable to the connection and sanctioned by usage; *e.g.*,

May it be done? Yes; *tso teh tso puh teh? tso teh* 做得做不得, 做得.

May he go? No; *t'a ch'ü teh ch'ü puh teh? ch'ü puh teh* 他去得去不得, 去不得.

Can you do it? Yes; *ni tso teh lai tso puh lai? tso teh lai* 你做得來做不來, 做得來.

Can he write this word? No; *chê-ko tsï t'a hsie teh-lai hsie puh-lai? hsie puh-lai* 這個字他寫得來寫不來, 寫不來.

Can they drink Chinese tea? Yes; *Chong-kueh ch'a t'a-men ch'ih teh lai ch'ih puh-lai? ch'ih teh lai* 中國茶他們吃得來吃不來, 吃得來.

Where the Object is stated as in the last two sentences it comes first in the sentence.

Note that the interrogative is formed by adding the negative form to the positive statement as in Lesson I, 4; and in the following Section.

Iu 有 in Interrogative Statements.

4. Many questions relating to possession are asked by 有 *iu*, followed by 沒有 *muh-iu* or 麼 *mo*; *e.g.*,

Has he any money? No; *t'a iu ch'ien muh iu? muh iu* 他有錢沒有, 沒有.

Is there anybody there? No; *iu ren tsai-na-li muh iu? muh iu* 有人在那裏沒有, 沒有.

Have you any pencils? Yes; *ni iu pih mo? iu* 你有筆麼, 有.

Shï 是: where omitted.

5. The verb 是 *shï* is used much more sparingly in Chinese than in English. It is not used often between a noun or a pronoun and a verb; nor before prepositions and adverbs of place; *e.g.*,

He is writing, *t'a hsie tsï* 他寫字.

Where are my things? *o-tih tong-hsi tsai-na-li* 我的東西在那裏.

They are here, *tsai-chœ-li* 在這裏.

Note in the last example that no word is used for 'they.' In such sentences 'they' is either understood, or is included in the verb, or the names of the things in question must be repeated; *e.g.*,

Whose are these things? they are mine; *chœ shï shui-tih tong-hsi; shï o-tih* 這是誰的東西, 是我的.

Tsï 子 and 兒 *rï* added to Nouns.

6. In Lesson II 子 *tsï* was added to both 桌 *choh* and 椅 *i*. It is very commonly added to nouns, especially in the South: in the North 兒 *rï* is largely used as its equivalent. When 兒 *rï* is preceded by a word ending in '*n*' the '*n*' is almost merged in the 兒 *rï* as in 錢兒 *ch'ien-rï*, which is colloquially pronounced *ch'ier*. 'Here' and 'there' are often altered to 在這兒 *tsai-chœ-rï*, 在那兒 *tsai-na-rï*.

Adverbs, position of.

7. Adverbs denoting *point of time*, or *time when*, as, I will go to-morrow, come *before* the verb: those denoting *duration of time* or *time how long*, as, I stayed there two days, come *after* the verb. See Lesson VI, Section 6, for further illustrations.

I will not go this time, *chœ huei o puh ch'ü* 這回我不去.

That time he sat here, *na huei t'a tso tsai-chœ-li* 那回他坐在這裏.

Liao 了 as sign of Past Tense.

8. The past tense is much more loosely defined in Chinese than in English. If, in the nature of the case, the act must have been in the past, the tense sign is often omitted; the context making the meaning obvious. On the other hand there are certain forms and connections which demand 了 *liao*; these must be learned by practice. In colloquial, 了 *liao* is frequently abbreviated to *la* or *loh* at the end of a sentence; *e.g.*,

Have you finished writing? Yes; *hsie-liao muh iu? hsie-liao* 寫了沒有, 寫了.

Have you bought the basin? Yes; *mai-liao uan mo? mai la* 買了碗麼, 買了.

[illegible] added to Nouns.

6. In Lesson II [illegible] was added to both [illegible] and [illegible]. It is very commonly used to denote, specifically in the Genitive [illegible] is largely used as its equivalent. When [illegible] is preceded by a word ending in '-n' the '-s' is almost invariably dropped, as in [illegible], which is colloquially pronounced as if written '[illegible]'. [illegible] are often altered to [illegible] or [illegible] in declension.

Adverbs, position of.

7. Adverbs denoting [illegible] or time usually, as I have [illegible] or more often, come before the verb: [illegible] Lessons I–[illegible] that [illegible] as I learnt them two years ago, [illegible].

See Lesson V, Section 6, for further illustrations.

I will [illegible] this time [illegible].

[illegible]

Idiom [illegible] a sign of Past Tense.

8. The past tense is usually [illegible] to express the [illegible] In the course of the week, the [illegible] the past tense [illegible] the verb, the [illegible] is often omitted. [illegible] [illegible] [illegible]

NOTES.—*a.* In the North 沒 *muh* is constantly used alone before verbs, instead of 沒有 *muh-iu*.

b. In some connections 在 *tsai* is omitted from 在那裏 *tsai-na-li*; *e.g.*, 他是那裏人 *ta shi na-li ren?* Where is he a native of?

c. In colloquial, 來 *lai* is pronounced *la* in the North when it is used as a substitute for 幾 *chi*. Unlike 幾 *chi*, it must be joined to some other number or denomination, it cannot be used alone; *e.g.*,

More than twenty men; *ri-shih la ko ren* 二十來個人.

d. Tao 刀 alone is often used for 'a sword;' *tao-tsi* 刀子 for 'a knife.'

e. In the North, *teh loh* 得了 and *chong-loh* 中了 are used as the equivalent of "That will do"; "All right," etc.

f. **Ch'h** 吃 is also written 喫: 回 is also written 囘.

[*See Lesson XXIII.*]

MISCELLANEOUS EXAMPLES. 句雜

Do you understand this sentence? ***chæ-chü hua ni tong puh tong?***
He is drinking tea; ***t'a ch'īh ch'a.***
What did he say to you? ***t'a tui ni shoh shen-mo?***
What is he saying? ***t'a shoh shen-mo hua?***
There are several hundred men there; ***iu chi peh ko ren tsai-na-li.***
Ask him for twenty cash; ***uen t'a iao rī-shih-ko ch'ien.***
Please take a seat; ***ch'ing tso.***
Why does he not come? ***t'a uei-shen-mo pūh lai?***
He cannot come; ***t'a lai puh liao.***
Has he arrived? No; ***t'a lai liao muh iu? muh-iu lai;***
There are two basins here; ***iu liang-ko uan tsai-chæ-li.***
Have you taken your food? yes; ***ch'ih liao fan muh-iu? ch'ih la.***

Translate:—450 or 460. 423 or 424. 45,000. 80,890. 89,600. 4,900. 40,360. 96,050. 60,890. 45,061. 7,004. ½ million. 1,600. 2,800. 608,704. 35,020. 1,012. 4¾ million. 350,065. 760,819. Four or five thousand. Between 1,300 and 1,400. 9,000,000. 10,000,000. 8,400,000. Between one and two million. Can you speak Chinese? I cannot, I can speak a foreign language. May this food be eaten? It may not. Can you write these three characters? No. He writes Chinese; I write foreign characters. Why will he not speak that sentence? I do not know. What tone is this? I do not know; ask *Mr Ch'ien*. How many sons has he here? He has three here and two there. Have you any sons? No. *Mr. Chang* has four. There are five Chinese garments here, and three foreign garments there. Foreigners eat foreign food, Chinese eat Chinese food. Can you eat Chinese food? Yes. He has drunk three cups of tea. What is he drinking? He is drinking a cup of Chinese tea.

Writing Exercise:—沒了千百來去.

READING LESSON III. 第三要輯

Desultory Talk.

兩友相談

張先生來我對他說、請坐、他就坐椅子、我問他幾句話、說、先生有幾個兒子、他說三個、我說、在這裏麽、他就說、不在這裏、在外國、他們在那裏念外國書、寫外國字、說外國話、有外國人在那裏請他們寫中國字給[1]他們看、說幾句中國話給他們聽[2]、我問他、你不要去看他們麽、他說我不要去、我在這裏有中國朋友、在外國沒有甚麽朋友、中國飯我吃得來、外國飯我吃不來。那中國先生對外國先生說、念中國書不要外國聲音、要中國聲音、寫中國字要中國筆、不要外國筆、是不是。茶碗他買得來、買不來、買不來、紙筆他買得來。他那個兒子吃三碗飯、我兩碗吃不了。那幾句中國話我說不來、你說得來麽。那個人去了沒有、沒去、他爲甚麽不去、我不曉得、我去問他。去問[3]他要兩張外國紙。這把椅子坐得坐不得、坐不得。中國人有四萬萬。有甚麽人在那裏、有四個外國人、八個中國人、你認識不認識、不認識。這個氣字我寫不來、裳字我寫得

1. *Chih* 給 For. L. 5.
2. *T'ing* 聽 To hear; to listen. L. 4.
3. *Uen t'a iao* 問他要 Ask him for...

Historical Tale.

來。[1]請問先生、這外國字的意思你懂不懂。外國衣裳、在這裏做得來做不來。我那句話對不對。那個東西不是他的麽、不是他的、是我的。他的兒子來不了。這個人有十來個錢。他那句話說不得。在這裏有兩本外國書、十來本中國書。他有一萬零六百個錢。一百三十八萬零七。他爲甚麽沒有買那四把刀子、他說買不來、這是甚麽話、張先生的兒子買了三把、他爲甚麽買不來呢、[2]我不知道、我去問他。你有兩枝外國筆沒有、沒有、我有四枝中國筆、七張紙。錢先生有我的外國茶碗沒有、我不曉得我去問他。問他要一百零九個錢、他說沒有那些錢、[3]光有九十幾個錢。在中國這裏有四萬萬人、在外國那裏有九萬萬人。他們十幾個人來我就去、他們說、你去麽。他們這話不是對我說的、是對先生的兒子說的。一萬幾、一二萬、是一個意思、一千幾、一二千、[4]也是一個意思、一百幾、一二百也是一個意思。有外國人說、一個碗茶、中國人說、一碗茶、說個字就說錯了、十個件衣裳說不得、說十件衣裳、就不錯。

1. *Ch'ing uen* 請 問 May I ask... ; will you kindly tell me?
2. *Ni* 呢 Interrogative particle. L. 10.
3. *Kuang* 光[1] Only. L. 10.
4. *Ie* 也 Also ; and. L. 7.

Lesson IV. 第四課

牀[2] *ch'uang*[3] A bed; a couch.

見[4] *ch* / *k* } *ien* To see; to perceive. To interview. Sign of the passive.

門[2] *men*[1,24] A door; a gate. Profession; sect.

第[4] *ti* An order; series.

章[1] *tsan* / *chang* } A chapter.

到[4] *tao* To arrive at; to reach. To—motion to. Until.

紅[2] *hong* Red.

好[3] *hao* Good; excellent; well; etc. Read *hao*[4] To be fond of.

在[4] *tsai* At; in; on.

上[4] *shang* On; in; above. To go or come up; to go to.

大[4] *ta* Great; large. Eldest.

小[3] *hs* / *s* } *iao* Small. Youngest.

完[2] *uan* To finish; finished.

送[4] *song* To escort. To give to. To take to or from.

關[1] *kuan* To shut. A Custom-house. A suburb.

事[4] *sï*[1,4] / *shih* } Affairs; matters.

穿[1] *ch'uan* To wear. To thread.

就[4] *ch* / *ts* } *iu* At once; soon; then. Indicates sequence.

聽[1]見[4] *t'ing-chien* To hear; heard.

知[1]道[4] *chï-tao* To know.

看[4]見[4] *k'an-chien* Saw; seen.

拿[2]來[2] *na-lai* To bring to.

拿[2]去[4] *na-ch'ü* To take away.

在[4]下[4]邊[1] *tsai-hsia-pien* Below.

在[4]上[4]邊[1] *tsai-shang-pien* On the top; above.

在[4]裏[3]頭[2] *tsai-li-t'eo* Inside.

在[4]外[4]頭[2] *tsai-uai-t'eo* Outside.

一[1]口[3]箱[1]子[3] *ih-k'eo* / *hsiang-tsi* A box.

Adjectives: Position and Use.

1. Adjectives may either precede or follow the noun. When they precede, they may be said to be used distinctively, pointing out something that distinguishes the noun; when they follow the noun, they are used predicatively; this, it may be noticed, is as it is in English; *e.g.*,

A small basin; *ih-ko hsiao uan* — 個小碗.

That small basin is good; *na-ko hsiao uan hao* 那個小碗好.

He is a good man; *t'a shï ko hao ren* 他是個好人.

This thing is red; *chæ-ko tong-hsi shï hong-tih* 這個東西是紅的.

一回生兩回熟 *Unacquainted with the first time, familiar with the second.*

Lesson IV. 第四课

你	
見	
門	
好	
到	
來	
先	
住	
上	
大	
小	
客	
坐	
問	
北	
京	
城	
離	
如	
看	
今	
拿	
在	
在	
在	
在	
一	口

Accentuation. Position and Use.

— 第四课 Lesson IV.

From these examples it will be seen that 是 shì may or may not be used. No definite rule can be laid down about the way when the adjective follows. 是 shì is almost invariably used, and rarely if ever, when it follows the N. A. as in the first example.

Adjectives may have 的 tê joined to them, 是 shì is then connection having the force of "one," or "ones," according to context; e.g.,

He has two good ones; or he has two good books.
I don't want any small ones, I want large ones; or I don't want any small books, I want large ones.

他有兩個好的; 或他有兩本好書.
他不要小的, 我要大的.

I want to buy good ones; or I want to buy good books.
The large one is his. The small one is mine; or his book is large, mine is small.

我要買好的, 或我要買好書.
大的是他的, 小的是我的.

He has two red boxes; one large, one small; or one large red box, one small red box.

他有兩個紅匣子, 一個大的, 一個小的.

Numeral Adjectives.

Numeral adjectives are changed from cardinal to ordinal by prefixing 第 (dì = "-ee"), "first," e.g.

one chapter; 一章
first chapter; 第一章
Which chapter? 那一章
Which chapter?—the second chapter; 第二章
First, collect in order to superintend; 第一
Note that chapter 章 takes no N. A.

Part 第: Position and Use.

2. The word 第 pa, in one of its most common uses does not need to be translated, but simply introduces the Direct Object of the verb.

Bring that thing here; 把那個東西拿來.

In these examples the Object is in the emphatic form—thing, book. All adjectives may be added—this thing, etc.

The news that Jones brought to-day was very bad.

瓊斯今天帶來的消息很壞.

Bring me large ones for sale; 拿賣的大的來.

Bring me the large ones that are for sale; 拿賣的那大的來.

Bring me the large ones for sale; 拿賣的大的來.

In translating into Chinese with the verb that follows 把 pa, all that is between it and the verb is the simple or complex Object

From these examples it will be seen that 是 *shï* may or may not be used. No definite rule can be laid down about this, save that when the adjective follows 是 *shï* it almost invariably takes 的 *tih*, and rarely, if ever, when it follows the N. A. as in the third example.

Adjectives may have 的 *tih* joined to them, *tih* 的 in this connection having the force of 'one', or 'ones', according to the context; *e.g.*,

He has two good ones; *t'a iu liang-ko hao tih* 他有兩個好的.

I don't want small ones, I want large ones; *o puh iao hsiao tih, o iao ta tih* 我不要小的, 我要大的.

I want to buy good ones; *o iao mai hao tih* 我要買好的.

The large one is his, the small one is mine; *ta tih shï t'a-tih, hsiao tih shï o-tih* 大的是他的, 小的是我的.

He has two red boxes: one large, one small; *t'a iu liang-k'eo hong hsiang-tsï, ih-k'eo ta tih, ih-k'eo hsiao tih* 他有兩口紅箱子, 一口大的一口小的.

Numeral Adjectives.

Numeral adjectives are changed from cardinal to ordinal by prefixing 第 *ti*; as, 'one'; 'first'; *e.g.*,

One chapter; *ih chang* 一章.

First chapter; *ti-ih chang* 第一章.

Which chapter? *na-ih chang* 那一章.

Which chapter?—in order; *ti chi chang* 第幾章.

First, either in order or superiority; *ti-ih* 第一.

Note that *chang* 章 takes no N. A.

Pa 把: Position and Use.

2. The word 把 *pa*, in one of its most common uses, does not need to be translated, but simply introduces the Direct Object of the verb; *e.g.*,

Bring that thing here; *pa na-ko tong-hsi na-lai* 把那個東西拿來.

Take away this cup; *pa chœ-ko uan na-ch'ü* 把這個碗拿去.

In these examples the Object is in its simplest form—'thing', 'cup.' All enlargements may be added while keeping the same construction; *e.g.*,

Take away that large thing; *pa na-ko ta tong-hsi na-ch'ü* 把那個大東西拿去.

Bring my large foreign box here; *pa o-tih ta uai-kueh hsiang-tsï na-lai* 把我的大外國箱子拿來.

Bring two cups of Chinese tea; *pa liang uan Chong-kueh ch'a na-lai* 把兩碗中國茶拿來.

In translating, begin with the verb that follows 把 *pa*: all that lies between it and the verb is its simple or enlarged Object.

Adverbs and Prepositions.

3. The same word may, in English or Chinese, be either an adverb or a preposition; *e.g.*,

He is outside; *t'a tsai-uai-t'eo* 他在外頭.

He is outside the door; *t'a tsai men uai-t'eo* 他在門外頭.

In the first sentence no change is made in 在外頭 *tsai-uai-t'eo*; in the second it is split into two parts and the noun it governs is inserted between them. The same construction is followed when the noun or pronoun has qualifying words preceding it; *e.g.*,

He is outside the front door; *t'a tsai ta men uai* 他在大門外.

They are outside Mr. Chang's front door; *t'a-men tsai Chang hsien-seng-tih ta men uai-t'eo* 他們在章先生的大門外頭.

In the first sentence 頭 *t'eo* is omitted; this makes a better style in many connections, where it would be quite accurate to use the full form.

In speaking of places, 在 *tsai* alone is used; otherwise both 在 *tsai* and 上 *shang* are used; *e.g.*,

He has a son in China; *t'a iu ko rï-tsï tsai Chong-kueh* 他有個兒子在中國.

The cup is on the table; *uan tsai choh-tsï shang* 碗在棹子上.

The word 'six' is not in the book; *luh tsi puh tsai shu shang* 六字不在書上.

For the sake of euphony, — *ih* is omitted before 個 *ko* in the first sentence; this is very common; *e.g.*,

That is a good thing; *na shi ko hao tong-hsi* 那是個好東西.

Lai 來 and *Ch'ü* 去 as Principal and Auxiliary Verbs.

4. Both 來 *lai* and 去 *ch'ü* are used as principal and auxiliary verbs. As auxiliaries they may be used with a large number of verbs, conveying the idea of motion, and may either be joined to them, as 拿來 *na-lai*, where 拿 *na*, meaning 'To take; to take hold of,' is the principal verb; or may be separated by the Object, with or without enlargements; *e.g.*,

Take this—to somebody; *pa chœ-ko song-ch'ü* 把這個送去.

Take this foreign garment to Mr. Ch'ien; *pa chœ-chien uai-kueh i-shang song tao Ch'ien hsien-seng na-li ch'ü* 把這件外國衣裳,送到錢先生那裏去.

In such a construction as that of the last sentence, 到 *tao*, indicating 'motion to'; 'direction,' takes the place of 在 *tsai*; the idiom being, 'take to Mr. Ch'ien there go.' The following will illustrate this use of 到 *tao*;

Has he arrived? Yes; *t'a tao-liao muh iu? tao-liao* 他到了沒有,到了.

Where are you going? Over there; *ni tao* (or 上 *shang*) *na-li ch'ü? tao na pien ch'ü* 你到那裏去,到那邊去.

Adverbs and Prepositions.

1. The same word may, in English or Chinese, be used as adverb or as preposition; e.g.

He is outside; 他在外面.

He is outside the door; 他在門外.

In the first sentence 外面 stands alone; in the second it is split into two parts, 在 the main verb, 門外 the adverbial phrase. The same construction is found when the noun or pronoun is qualified; e.g.

He is outside the front door; 他在大門外.

They are inside. 他們在裏面.

Many words can be used either as 外面 or 外, 裏面 or 裏; in the first sentence 外面 is emphatic; in the second it would be quite natural.

In speaking of places, 在 and 住 are used; e.g.

住 and 上 along are used; e.g.

He lives a-top in China; 他在上海住.

He lives a-top in the city; 他住在城裏.

The word 住 is not in the least; 他在 or 他住 is quite correct.

For the sake of emphasis — 在 is omitted before 裏 and 外 — the sentence then is very common; e.g.

I am a good thing, so shall be now to-day; 我今天好.

在 來 and 在 去 as Principal and Auxiliary Verbs.

在 and 去 are used as principal and auxiliary verbs. As auxiliaries they may be used with a large number of verbs, conveying the idea of motion, and may either be placed before or after the principal verb, where 來 has meaning. To take, for example, 拿 as the principal verb, it may be preceded by the auxiliary 來 or 去, or followed by it; e.g.

To take the — to me; 拿來給我.

To take the — to him; 拿去給他.

To take the — to Mr Chen; 拿給陳先生.

To take the — to Mr Chen's; 拿到陳先生那裏去.

In such a construction as that of the last sentence 到 may be omitted; 'to Mr Chen's' takes the place of 到陳先生那裏去 in the sentence 拿給陳先生.

He is going to Mr Chen's; 他去陳先生那裏.

He is going to Mr Chen's to-day; 他今天去陳先生那裏.

He is going to Mr Chen's to-day to see him; 他今天去陳先生那裏看他.

Potential Mood [illegible] by [illegible]

5. In [illegible]

Potential Mood indicated by *teh* 得.

5. In Lesson III, Section 3, one use of 得 *teh* was explained; what was said there applies to both 看見 *k'an-chien* and 聽見 *t'ing-chien*, which are composed of 看 *k'an* 'To see,' and 聽 *t'ing* 'To hear,' joined to 見 *chien*; *e.g.*,

Can you see? No; *k'an teh chien, k'an puh chien? k'an puh chien* 看得見看不見, 看不見.

Can you hear? Yes; *t'ing teh chien, t'ing puh chien? t'ing teh chien* 聽得見聽不見, 聽得見.

May I look at this? No; *chè-ko tong-hsi o k'an teh k'an puh teh? k'an puh teh* 這個東西我看得看不得, 看不得.

You mustn't listen to that expression; *na-chü-hua ni t'ing puh teh* 那句話你聽不得.

Hao-liao 好了 and *Uan-liao* 完了 indicating Completion.

6. The completion of an action is indicated by 好了 *hao-liao*, or 完了 *uan-liao*, which come after the verb; *e.g.*,

He has finished writing; *t'a hsie uan-liao* 他寫完了.

Has he finished the chair? *na-pa i-tsi t'a tso hao-liao muh iu* 那把椅子他做好了沒有.

When an action is completed and is followed by another, 就 *chiu* indicates the sequence. It thus denotes the order of time, and may often be translated by 'when'; 'thereupon'; etc..; *e.g.*,

He left when he had finished his food; *t'a ch'ih uan-liao fan chiu ch'ü* 他吃完了飯就去.

When he had finished speaking he went outside the door; *t'a shoh uan-liao hua, chiu tao men uai ch'ü* 他說完了話就到門外去.

He read Chinese books as soon as he arrived; *t'a ih lai chiu nien Chong-kueh shu* 他一來就念中國書.

Shang 上 and *Tao* 到 as Auxiliaries.

7. In the North, 上 *shang* is used as an Auxiliary after many verbs: in the West 到 *tao* is frequently used instead; *e.g.*,

Shut the door; *pa men kuan-shang* 把門關上 (or 到 *tao*).

He has put on that garment; *na-chien i-shang t'a ch'uan-shang liao* 那件衣裳他穿上了.

NOTE.—In such words as 在外頭 *tsai-uai-t'eo* Southern and Central dialects prefer *t'eo* 頭; while in the North 邊 *pien* commonly replaces it.

[*See Lesson XXIII.*]

Miscellaneous Examples. 句雜

When I came to China I engaged a teacher; *o tao-liao Chong-kueh chiu ch'ing hsien-seng.*
Your things are here with me; *ni-tih tong-hsi tsai o chœ-li.*
He will be here directly; *t'a chiu lai.*
Your book is not here, it is outside; *ni-tih shu puh tsai-chœ-li, tsai-uai-t'eo.*
That sentence does not sound well; *na-chü-hua puh hao t'ing.*
I will go when I have finished; *o tso hao-liao chiu ch'ü.*
I cannot shut this door; *chœ-ko men o kuan puh shang.*
Do you know where my box is? No; *o-tih hsiang-tsi tsai-na-li, ni chī-tao puh chī-tao? puh chi-tao.*
I heard it said; They say; *o t'ing-chien shoh.*
His eldest son is abroad; *t'a-tih ta rī-tsī tsai uai-kueh.*
Have you seen my box? No; *o-tih hsiang-tsī ni-k'an-chien muh iu? muh iu.*
Cannot tell; unable to say; *shoh puh shang.*
This is a large one, I want a small one; *chœ shī ta tih, o iao hsiao tih.*

Translate:—I heard that younger son of his speak Chinese; where did you hear him? I heard him outside the door. This garment is small, I cannot wear it: can you? No. Take these two foreign cups away. Bring that book here; which one? the large one. What did he take away? I did not see. He accompanied me outside the door. That thing is above; it is not below. The small one is in the large box; you go and see. I cannot hear what you say; can you hear what I say? Yes. I will read the first chapter; kindly listen. Which chapter do you want to read? He brought that article when he had bought it. Take this thing outside; I do not want it. I will not accompany you. Who is below? Mr. Chang's eldest son.

Writing Exercise:— 我 你 他 的 們 大 R. 37; 小 R. 42.

READING LESSON IV. 四第要輯

Speech in the Making.

言詞初編

章先生的大兒子上關
上去看朋友、他到了那
裏、沒有看見朋友、他就
問錢先生的小兒子看
見來沒有、他說沒有看
見、有一個人坐在那裏
說、有兩個人在外頭不
知道是不是、一個穿中
國衣裳、一個穿外國衣
裳、大的送了一口小箱
子來、[1]放在大門裏頭、就
回到外頭去、對那小的

1. *Fang* 放; To place, to put. V. 1.

Spoken in the Morning.

四 社 頭 上 頭 裏 小 頭 的
就 頭 于 頭 放 在 門 裏 頭
是 頭 大 的 裏 一 個 小 口
頭 在 頭 裏 一 頭 個 頭 的
頭 的 中 頭 是 一 是 不 頭
就 頭 不 頭 兩 有 人 頭 頭
是 頭 頭 有 些 頭 人 個 頭
看 于 小 頭 有 頭 來 頭 見
頭 頭 裏 頭 放 有 頭 去 頭
頭 上 頭 大 了 到 頭 來 頭
的 面 前 去 了 十 二 點 鐘

1. Morning, 早晨, zǎo chén. 2. ...

人一次的同他說話。這門上開了一個小洞，可以從洞裏看見外面的人。有一個人來了，他看見門上的小洞，就從洞裏說話。他說：「我的大哥，你來了麼？」門裏的人說：「我的大哥，你來了麼？」他們說話的聲音，都是很低的。這人是誰，我不知道。他們說話的聲音，我也聽不出來。這人是誰，我不知道。他們說話的聲音，我也聽不出來。這人是誰，我不知道。他們說話的聲音，我也聽不出來

說了幾句外國話、不知道說的甚麼話、說完了兩個人就去、把三個小紅茶碗拿來、送我一個、把那兩個放在棹子上、大的對小的說、你要那一個、小的說、我要這個好的、大的就說、好[1]、你要就拿去、我可以[2a]把我這個碗拿到我朋友那裏去送他、看他要不要。章先生的兒子聽見這話、就到外頭去、看看他們在不在那裏、[3]一到關上的大門外、就看見他們兩個人坐在對門口說話、[4]但聽不見他們說甚麼、他們一看見他就說、在裏頭有張牀你可以來坐坐、[5]把你的東西送到這裏來、這幾句話說好了、他就到他們那裏去、手裏拿着[7]一本書、是他[8]的一個朋友送他的、他們看見書就說、這個書好、買幾個錢、他說不是買的、是人送我的、你們沒有念過麼、[9]他們說沒有、也[10]沒有看見過、他就說、在我的大箱子裏還有兩本大的、我可以回去拿來、送你們一個人一本、他們說、好、你可以去、他就去、到了就關上門、[12]開了箱子、

1. *Hao* 好 is constantly used as an expression of approval, and may be translated by 'very good;' 'all right,' etc.

2. *Ni iao* 你要 'If you want it': supposition is often contained in the construction of the sentence and needs no special word.

2a. *K'o-i* 可[3]以[3]; May as well; will. L. 5.

3. *Ih tao* 一到 As soon as he arrived at.

4. *Tan* 但 But. L. 8.

5. *Tso tso* 坐坐; verbs are often repeated, sometimes for emphasis, sometimes for the sake of euphony.

6. *Sheo* 手[3] The hand. V. 1.

7. *Choh* 着[2] an auxiliary verb; *na-choh* 拿着 'carrying.' L. 11.

8. *T'a tih ih ko p'eng-iu* 他的一個朋友; one of his friends.

9. *Ko* 過[4] Sign of perfect tense. 沒有念過麼 have you not read it? L. 5.

10. *Ie* 也[3] Also. 也沒有看見過 neither have we seen it. L. 7.

11. *Huan* 還[2] More; still. L. 7.

12. *K'ai* 開[1] To open. L. 6.

把兩本好書拿出來[1]放在棹子上、吃一碗茶回去、把書送朋友、大的說、看第一章說甚麼話、小的說、好、你看第一章、我看第三四兩章、看好了就到關上去、好不好、三個人就坐在那裏、他們看完了說甚麼、第四章裏頭是甚麼意思、我不知道、我光聽見小的說、這個字念甚麼聲音、大的說、這個字你不認識麼、這是牀字、念下平聲、他還說了甚麼話、我不知道、我有事[2]就回去了。

1. *Ch'uh-lai* 出來 To come out: used as auxiliary to 拿 L. 7.
2. *Iu si* 有事 To have an engagement; to be engaged.

LESSON V. 第五課

晚[3]	*uan*	Evening; late. A junior.
前[2]	*ch'* / *ts* } *ien*	Formerly; before; in front of.
快[4]	*k'uai*	Sharp. Quick; soon; about to.
年[2]	*nien*	A year. Age.
早[3]	*tsao*	Early. Previous. Ago.
挑[1]	*t'iao*	To carry on the shoulder with a pole. To choose.
月[4]	*üeh*	The moon; a month.
下[4]	*h* } *sia* / *a*	Below. To descend. An auxiliary verb.
天[1]	*t'ien*	Sky; heaven; weather. A day.
節[2]	*ch* / *ts* } *ieh*	A verse; a joint. Holiday; festival.
初[1]	*ts'* / *ch* } *u*	The beginning; at the first.
給[4]	*ch* / *k* } *ih* / *ei*	To give to. To let; to allow. For, to.
叫[4]	*ch* / *k* } *iao*	To call; to call out. To tell.
半[4]	*pan*	Half.
過[4]	*k* } *o* / *uo*	To cross over; to pass by. Sign of perfect and past tenses. Transgression; fault.
要緊[3][1]	*iao-chin*	Important.
可以[3][1]	*k'o-i*	May; can.
早晨[3][2]	*tsao-ch'en*	Morning.
晚上[3][4]	*uan-shang*	Evening; night.
前天[2][1]	*ch'* / *ts* } *ien-t'ien*	Day before yesterday.

了。

的士們說，先生，把

了就 完了

Order of Time.

昨天	*tsoh-t'ien*	Yesterday.	今年	*chin-nien*	This year
現在	*hsien-tsai*	Now; at present.	明年	*ming-nien*	Next year.
時候	*shï-heo*	Time.	從前	*ts'ong-ch'ien*	Formerly
今天	*chin-t'ien*	To-day.	去年	*ch'ü-nien*	Last year.
明天	*ming-t'ien*	To-morrow.	前年	*ch'ien-nien*	Year before last.

Time.

1. Time generally, without reference to any definite period, is spoken of as 時候 *shï-heo*; *e.g.*,

What time? When? *shen-mo shï-heo* 甚麼時候.

At that time; *na shï-heo* 那時候.

At this time; *chœ shï-heo* 這時候.

The indefinite past is indicated by 從前 *ts'ong-ts'ien*, or 早 *tsao*; 早 tsao corresponding to 'ago,'; *e.g.*,

He formerly had a box; *t'a ts'ong-ch'ien iu hsiang-tsï* 他從前有箱子.

He came some time ago; *t'a tsao lai-liao* 他早來了.

The present time is denoted by 現在 *hsien-tsai*, which answers to, 'At this time; at present,' etc.; *e.g.*,

He is eating just now; *t'a hsien-tsai ch'ih fan* 他現在吃飯.

He will not go at present; *t'a hsien-tsai puh ch'ü* 他現在不去.

The future, without reference to any specified time, is usually denoted by 要 *iao*, or 快 *k'uai*, or at times by the two together: they more generally indicate a proximate future rather than a distant one. Often the mention of some definite future time dispenses with the need of any special word; *e.g.*,

He will be here soon; *t'a k'uai iao lai* 他快要來.

He says he will go; *t'a shoh iao ch'ü* 他說要去.

He will go to-morrow; *t'a ming-t'ien ch'ü* 他明天去.

Order of Time.

2. English idiom, in speaking of the order of time, usually begins with the lowest denomination; as hours, days, weeks, etc. Chinese idiom on the contrary begins with the highest; as years, months, days.

Years take no N. A. unless they are preceded by an adjective.

When a lower denomination follows a higher 零 *ling* is used.

He had no money during those years; *na-hsie nien t'a muh iu ch'ien* 那些年他沒有錢.

幼不學老何爲 *If one does not learn in youth, what will one do when old?*

Five or six years; *u luh nien* 五六年.

Two years and six months; *rï nien, ling luh-ko üeh* 二年零六個月.

Four years ago; *tsao sï nien* 早四年.

Months take the N. A. 個 *ko* when spoken of by number, as 'One month'; 'Two months'; etc.; but omit both it and 第 *ti* when spoken of in order; *e.g.*,

He has been here two months; *t'a lai-liao liang-ko üeh*; 他來了兩個月.

He says he will come in the third month; *t'a shoh san üeh lai* 他說三月來.

Three months and a half; *san-ko pan üeh* 三個半月.

Days, like years, take no N. A. In speaking of them from the 1st to the 10th of the month inclusive 初 *ts'u* must be prefixed both in positive and interrogative forms; *e.g.*,

Three or four days; *san u t'ien* 三五天.

Ten odd days; *shïh chi t'ien* 十幾天.

He went on the 8th of this month; *t'a chœ üeh ts'u pah ch'ü* 他這月初八去.

The 9th of the 3rd month last year; *ch'ü-nien san üeh ts'u chiu* 去年三月初九.

What is the day of the month?—from 1st to 10th; *chin-t'ien ts'u chi* 今天初幾.

What is the day of the month?—from 10th to 20th; *chin-t'ien shïh chi* 今天十幾.

What is the day of the month?—from 20th to 30th; *chin-t'ien rï-shih chi* 今天二十幾.

To-day is the 6th; *chin-t'ien ts'u luh* 今天初六.

Time—Past and Future.

3. A definite period of time regarded as having passed, is denoted by 早 *tsao*, 'early'; as yet to come, by 過 *ko*, 'to pass'; *e.g.*,

Two months ago; *tsao liang-ko üeh* 早兩個月.

He was here a few days ago; *t'a tsao chi t'ien tsai-chœ-li* 他早幾天在這裏.

Go in a month from now; *ko ih-ko üeh ch'ü* 過一個月去.

How many years ago? *tsao chi nien* 早幾年.

Periods of time are divided into 'last' or 'next' by the words 'upper' 上 *shang*; and 'lower' 下 *hsia*; they form part of the stream of time, the earlier being the upper reach, the later the lower; *e.g.*,

Forenoon; *shang* (or *t'eo*) *pan t'ien* 上 (*or* 頭) 半天.

Five or six years ; a few years 五六年.

Two or three or six months ; a few days 兩三個月 or 兩三日 or 六個月.

Four years ago. Two or three 年 四 年.

Months refer the 太. 太. 陰 to when spoken of by number, as (one month) ; Two months ; etc. ; but omit both it and 箇 it when spoken of in order : e.g.

He has been here two months ; 他 來 了 兩 個 月.

He may be will come in the third month ; 他 約 要 來 的 第 三 個 月.

Three months and a half ; 兩 個 半 月.

Days, like years, take no 太. 太. In speaking of them from the 1st to the 10th, of the month inclusive, 箇 or 個 must be prefixed both in positive and interrogative forms : e.g.

Three or four days ; 兩 三 箇 天.

Ten odd days ; 十 幾 箇 天.

He went on the 8th of this month ; 他 是 本 月 初 八 去.

The 8th of the 3rd month last year ; 去 年 三 月 初 八.

What is the day of the month ?—from 1st to 10th : 幾 號 ?

What is the day of the month ?—from 11th to 20th : 幾 號 ?

What is the day of the month ?—from 20th to 30th : 幾 號 ?

To-day is the 6th ; 今 天 初 六.

To-day is the 20th ; 今 天 二 十.

Time—Past and Future.

3. A definite period of time regarded as having passed, is denoted by 過 kwo, 'early' ; as yet to come, by 過 ko, 'to pass' ; e.g.

Two months ago ; 兩 個 月 前.

He was here a few days ago ; 他 來 在 幾 天 前.

Go in a month from now ; 過 一 箇 月 去.

How many years ago ; 幾 年 前 ?

Periods of time are divided into 'days' or 'years' by the word 上 shang ; and 'over' 下 hia : they form part of the name of time the earlier being the upper words, the later the lower ; e.g.

Forenoon ; 上 午 ; Afternoon ; 下 午 ; 前 半 天 ; 後 半 天

[Lesson XXIV.]

Afternoon; *hsia pan t'ien* 下半天.
First half of year; *shang* (or *t'eo*) *pan nien* 上 (or 頭) 半年.
Last half of year; *hsia pan nien* 下半年.
Last month; *shang üeh* 上月.
Next month; *hsia üeh* 下月.
The years of a monarch's reign do not take 第 *ti*; *e.g.*,
The 2nd year of *Hsüen-t'ong*; *Hsüen-t'ong ri nien* 宣統二年
The 4th day of the 8th month of the 2nd year of *Hsüen-t'ong*; *Hsüen-t'ong ri nien pah üeh ts'u sï* 宣統二年八月初四

'Each', 'every' as applied to Time.

4. 'Each,' 'every', as applied to time is expressed by repeating the noun twice. 'Morning', 'evening' follow the name of the day to which they belong; *e.g.*,
He comes every day; *t'a t'ien t'ien lai* 他天天來.
He goes every month; *t'a üeh üeh ch'ü* 他月月去.
He goes there every year; *t'a nien nien tao na-li ch'ü* 他年年到那裏去.
This evening; *chin-t'ien uan-shang* 今天晚上.
To-morrow morning; *ming-t'ien tsao-ch'en* 明天早晨.
He reads every morning; *t'a t'ien t'ien tsao-ch'en nien-shu* 他天天早晨念書.

The Imperative as modified by the Use of *K'o-i* 可以.

5. The abrupt use of an Imperative is often modified by the use of 可以 *k'o-i*. It is often the equivalent of, 'That will do'; 'Thank you'; etc.
You may go; *ni k'o-i ch'ü* 你可以去.
You had better call him; *k'o-i ch'ü chiao t'a* 可以去叫他.
Will it do? Yes; *k'o-i puh k'o-i? k'o-i* 可以不可以, 可以.

6. The idiomatic way of expressing 'Less than' is, 'not to arrive at', 不到 *puh tao*; *e.g.*,
In less than a year; *puh tao ih nien* 不到一年

NOTES.—*a.* *Tsao-shang* 早上 is also used for 'morning'.

b. It is advisable to avoid the excessive use of 你 *ni*, as it has a tendency to indicate disrespect.

c. *Ch'ing* 請 answers to 'Please'; 'Will you kindly;' etc. A discriminating use of it is of great value, especially in speaking to educated people.

d. *T'iao* 挑 is used only of the action of carrying a load on a pole by one man in Chinese fashion.

e. *Chiao* 叫 is used of the cries of most animals, and the singing of birds.

[*See Lesson XXIV.*]

Miscellaneous Examples. 句雜

To-day is the 8th of April ; *chin-t'ien shi uai-kueh si üeh ts'u-pah.*
This is unimportant ; *chæ-ko puh iao-chin.*
When did you come? Last year. *ni shen-mo shi-heo lai tih? o ch'ü-nien lai tih.*
Tell him to come and carry it away to-morrow ; *chiao t'a ming-t'ien lai t'iao-ch'ü.*
He was here last year ; *t'a ch'ü-nien tsai-chæ-li.*
He says he will come and see you to-morrow ; *t'a shoh ming-t'ien lai k'an ni.*
You cannot cross ; *ko puh ch'ü.*
I had not seen him before ; I saw him to-day ; *o ts'ong-ch'ien muh chien t'a ; chin-t'ien chien-liao t'a.*
I will not go to-day ; you had better come to-morrow ; *o chin-t'ien puh ch'ü ; k'o-i ming-t'ien lai.*
He wants a half ; I want a half ; *t'a iao ih-pan, o iao ih-pan.*
I gave him the larger half ; *o chih t'a ih ta pan.*
Call her ; *chiao t'a lai.*
Tell him to come now ; *chiao t'a hsien-tsai lai.*
I heard him say he would go next year ; *o t'ing t'a shoh iao ming-nien ch'u.*

Translate :—Three years ago I was abroad ; now I am in China ; in a year's time I do not know where I shall go. He said yesterday that he would carry (挑 *t'iao*) that large red box here to-day ; he has not brought it ; why is this ? he is now outside the door ; tell him to bring it along. At that time I gave him 506 cash ; now I give him 20,000 ; will this do ? Yes. It does not matter whether he goes or not ; (if) he goes to-morrow morning it will do. He comes and sits with me here every evening ; he is now below ; you had better invite him to come up. Five years, four months and three days ago he gave me this excellent garment. You had better go and ask him for that large tea cup ; he is not there now ; how will it do to go to-morrow morning ? In three years and a half I will go and see his eldest son ; is he abroad now ? No, he is in China.

Writing Exercise :—下 天 叫 快 給 是 月 R. 74.

READING LESSON V. 五第要輯

A Visit from a Friend.

有朋自遠方來
今年七月初九早
晨、我在這裏念書
寫字、有一位[1]章先
生來說他有一件
小事要對我說、我
就問他有甚麼事、
他說、從前我有個
朋友在外國、光[2]緒
三十年八月二十
幾、他寫信[3]來給我、
請我到他那裏去、
第一要緊要我快

1. *Uei* 位 A throne. N. A. indicating respect.
2. *Kuang-hsü* 光緒 Title of Emperor who reigned from 1875 to 1909.
3. *Hsin* 信 A letter. L. 10.

READING LESSON V. 五課讀書

A Visit from a Friend.

去、他說、一個月要給我幾十兩銀子[1]、可以吃他的飯、過三四年就可以回到中國來、我九月初四得到他的信[2]、那時我有事去不了、到了十月十幾、我就上船[3]到他那裏去、我在那裏有三年零四個月、事情[4]很好[5]、吃穿也都不錯[5a]、我的朋友有兩個兒子、天天上半天跟[6]我念中國書、寫中國字、學[7]中國話、念完了書、寫好了字、就放學[8]、到了晚上他們領[9]我到外頭去、這裏走走[10]、那裏看看、天天這樣、過年過節[11]兩個人都送些錢給我、去年過八月節[12]、我聽說家[13]中有事、就趕快[14]上家走、到了家曉得是大兒子九月初一不在了[15]、過了幾個月我聽人說、你先生要請人寫字、我聽見這話、過了半個月、就來看看有這事沒有、先生要我來我就可以來、我說、現在不請人、現在我有了先生、過兩三個月先生可以來看看、也不要緊、這句話說完、我就叫人送上兩碗茶來、請他吃茶、我們兩個人吃了茶、我就問他、明年還有[16]意到外國

1. *In-tsi* 銀[2]子[3] Silver. L. 9.
2. *Hsin* 信[4] A letter. L. 10.
3. *Ch'uan* 船[2] A ship L. 12.
4. *Si-ch'ing* 事[4]情[2] Circumstances; positions.
5. *Hen* 很[3] Very. L. 8.
5a. *Tu* 都[1] All. L. 10.
6. *Ken* 跟[1] To follow; to study under a teacher. L. 17.
7. *Hsioh* 學[2] To study; to learn. L. 16.
8. *Fang-hsioh* 放學 To let loose from study; to finish lessons.
9. *Ling* 領[3] To lead; to 'take'—as to see something.
10. *Tseo-tseo* 走[3]走[3] To walk about; to go from one place to another.
11. *Ko nien, ko chieh* 過年過節 At New Year and holidays. L. 23, 24.
12. *Pah yueh chieh* 八月節 The Chinese have three national holidays—the New Year, and a holiday in the 5th and 8th months.
13. *Chia* 家[1] Home. L. 8.
14. *Kan-k'uai* 趕[3]快[4] Without delay. L. 24.
15. *Puh tsai liao* 不在了 'Not in'—dead.
16. *Iu-i* 有意 To purpose. L. 26.

去麽、他說、我沒有那個意思、我去年回來、今年在這裏、我們說到這裏、我小兒子就來說、下邊有人挑了兩口紅箱子來、放在大門外頭、說是錢先生叫他挑來的、問我放在那裏、我就問、箱子裏頭有甚麽東西、他說、大的是一箱子衣裳、小的有先生的東西、有幾十本大書、有一百零幾張外國紙、還有十枝筆、幾百錢、我說、那個人還在那裏麽、他說、不知道、我可以去看看、看了回來說、還在那裏、他說、可以給他一百幾十個錢麽、我說、可以、叫他先把東西挑到裏頭來、放在那張大棹子那裏、放好了可以拿錢給他、話說完了、我就問章先生有幾個兒子、他說、還有兩個都在家念書、上半天念書、下半天寫字、到了晚上沒有事、就吃飯、大的碗半飯吃得了、小的一碗也吃不上、我就拿出[1]兩件外國東西來、說、請先生把這兩件拿去送你的兒子、大的給大兒子、小的給小兒子、過幾天叫他們上我這裏來、看看我的外國東西、對我說幾句中國話、好不好、他說、這是先生的好[2]意、過兩天我可以把他們帶[3]來看看先生、聽先生說幾句外國話、就[3a]是過節、過年、他們也要來、過五六年、我還請先生帶他們到外國去、我現在有事、要回去、我說、不送、他就去了。

1. *Na ch'uh...lai* 拿出來 *Ch'uh-lai* is here an auxiliary verb joined to *na*. It is a common idiom to place the Object of the principal verb between the parts of the auxiliary, as here 兩件外國東西 being the Object of 拿.

2. *Hao-i* 好意 A kind thought.

3. *Tai* 帶 To bring with.

3a. *Chiu-shi* 就是 Even; and also. Lesson 9.

Words for Exercise in Composition.

The Vocabulary given below is intended to furnish the student with material for composing sentences of his own. Taking any of the words, or any of the thoughts suggested by them, let him compose sentences by the aid of the facts and principles laid down in the foregoing lessons and go over them with his teacher. The sentences already given will furnish models, according to which he may construct others. In this way he will acquire a power of speaking that can be obtained in no other way; and will at the same time have material with which to interest his teacher and make him talk. His own thoughts will thus shape themselves according to the forms and idioms peculiar to the language—the true secret of speaking it well.

VOCABULARY I. 一第彙字

記 *ch*⁴ / *k* } *i* — To record. A sign.
緊 *ch*³ / *k* } *in* — Tight; strict.
慢⁴ *man* — Slow; slowly.
長² *ch'ang* — Long. Read *chang*³. To grow. An elder.
店⁴ *tien*¹ — A shop; an inn.
臉³ *lien*¹ — Face; character.
頭² *t'eo*¹ — A head; chief; first. An end. N. A.
壺² *hu*³ — A pot; a jug.
水³ *shui* — Water; fluid.
脚³ *ch* / *k* } *ioh*⁹ / *iao* — A foot; a base.
口³ *k'eo*¹ — An opening; a mouth. N. A.
輕¹ *ch'* / *k* } *ng* — Light; trifling. Young.
乾¹ *kan* — Dry.
重⁴ *chong* — Heavy; weighty.
冷³ *leng* — Cold.
熱⁴ *reh* — Hot. To heat.

深¹ *shen* — Deep; profound.
濕¹ *shih* — Wet.
高¹ *kao* — High; lofty.
帶⁴ *tai*² — To bring; as a person or letter. A girdle.
寬¹ *k'uan* — Broad; wide.
窄³ *tseh* / *chai* } — Narrow, confined.
走³ *tseo* — To walk; to travel; to go.
放⁴ *fang* — To place; to put. To loose.
講³ *ch* / *k* } *iang* — To talk; to preach.
作⁴ *tsoh* — To do; to make.
救⁴ *ch* / *k* } *iu* — To save; to deliver.
舖⁴ 子³ *p'u-tsi*¹ — Shop.
哥¹ 哥¹ *ko-ko*¹ — Elder brother.
兄¹ 弟⁴ *hsiong-ti*¹ — Younger brother.
一¹ 隻¹ 手³ *ih-chi sheo* — The hand; a "hand."

打[3] *ta* To strike. To buy.

洗[3] *hs* / *s* } *i* To wash; to cleanse.

忘[2] 記[4] *uang-chi* To forget.

記[4] 得[2] *chi-teh* To remember.

眼[3] 睛[1] *ien-ching*[9] Eyes.

一[1] 條[2] 街[1] *ih-t'iao kiai* A street.

一[1] 雙[1] 鞋[2] 子[3] *ih-shuang* *hai* / *hsiai* / *hsieh* } *tsï* A pair of shoes.

NOTES.—*a.* *Lien* 臉 includes the idea of reputation, any one who does not want face—不 要 臉 *puh iao lien*, is regarded as indifferent to his character.

b. In the North 子 *tsï* is usually omitted after 鞋 *hsiai*.

c. *Chï* 隻 is not used alone; but only when one of a pair is spoken of.

d. *P'u-tsï* 鋪 子 is used more extensively in the North than in the South; 店 *tien* being applied to an inn in the North.

e. Great difference of opinion exists among teachers as to the use of 作 *tsoh* and 做 *tso*; Northern teachers prefer 作 *tsoh*.

[*See Lesson XXV.*]

REVIEW: LESSONS I-V. 一 第 課 考

1. Give different forms for Who? Whose?

State two ways of asking questions, and give two examples.

What is the function of 不? give two examples.

How are N. A's. used? give three examples

When are they omitted? give two examples.

What is the difference in the use of 二 and 兩? give an example.

How is 零 used? give two examples.

Give two meanings and two examples of the use of 得.

How does 來 when read *la* differ in use from 幾? give an example.

What is the difference in the use of an adjective when it precedes and when it follows a noun? give two examples.

Illustrate the use of 把 in two sentences.

Give two examples of adverbs used as prepositions.

Shew the use of 來 and 去 as principal and as auxiliary verbs.

How is 就 used? give two examples.

How is the completion of an action expressed? give two examples.

Give two different uses of 上.

Shew the use of 的 in two sentences.

In speaking of time, when is the N. A. omitted?

Give two examples of the use of 初.

[illegible]

[illegible]

[illegible]

How is 'each,' 'every' indicated in reference to time?

Translate Reading Lesson 5.

2. Write in Chinese character:—My tea. 4,000 characters. He will not go. He bought two ounces. He comes every day. Will they go? No. The small one and the large one are his. Tell him to go quickly. He has no tea. Give him four copies. Has he bought it? No. My 300 sheets (of paper).

3. Correct the following, where necessary, and state reasons for correction:—

4. Give sound, tone and meaning of the following characters:—

這[3]些五枝筆。四個碗茶。五口箱子錢。一年一個月三天。他說來明天。這是張我的紙。他買三個兩。他早五個天來。他念第三個節。他在裏頭門。那個東西把拿來。拿去那紅件衣裳。一百十二個人。十五百個錢。二十千筆。他有大的不有。他有十把椅子你有來把。他說甚麼句話。他說話外國。他有中國吃飯。一千三十。一張棹子錢。在這裏有十碗拿他們來。一個壺小熱的水。

寫[4]懂些外對曉零穿紅送棹緊晚挑寬高壺深放臉鞋乾慢脚輕濕帶講。

LESSON VI. 第六課

禮[3]	*li*	Good manners; politeness; ceremony; worship. A present.
殺[1]	*shah*	To kill; to destroy; to murder. To add up. Very.
正[4]	*cheng*	Upright; just. Read *cheng*[1]: The 1st moon.
春[1]	*ch'uen*	Spring.
夏[4]	*hsia*	Summer.
秋[1]	*ch'* / *ts* + *iu*	Autumn.
冬[1]	*tong*	Winter. The 11th month.
季[4]	*ch* / *k* + *i*	A season.
臘[4]	*lah*	The 12th month.
夜[4]	*ie*	Night.

抬[2] *t'ai* To carry between two or more—people.

開[1] *k'ai* To open; to begin; to start. Boiling.

少[3] *shao* Few; less; less than. Read *shao*[4]. Young.

鐘[1] *chong*[13] A clock.

點[3] *tien* A point. To punctuate. A little. To light, as a lamp. To count; to check.

動[4] *tong* To move; to begin; to start.

日[4] *rih* A day.

刻[1.4] *k'eh* A quarter of an hour. To engrave.

分[1] *fen* A minute. $\frac{1}{10}$. To divide. Read *fen*[4]: Duty. Share.

表[3] *piao*[1.39] A watch.

間[1] *ch* / *k* } *ien* A space; an interval. A division of a house.

多[1] 偺[3] *to-tsan* When?

後[4] 來[2] *heo-lai* Afterwards; by-and-by.

地[4] 方[1] *ti-fang*[1] A place.

禮[3] 拜[4] *li-pai* To worship.

晌[3] 午[3] *shang-u.* Noon.

早[3] 已[3] *tsao-i* Long ago.

古[3] 時[2] 候[4] *ku shï-heo* In ancient times.

一[1] 座[4] 城[2] *ih-tso ch'eng.* A city.

一[1] 封[1] 信[4] *ih-feng hsin* A letter.

The Four Seasons.

1. The Four Seasons are spoken of as 四季 *sï chi*; when they are simply enumerated, as Spring, Summer, Autumn, Winter, they stand alone, 春 *ch'uen* 夏 *hsia* 秋 *ch'iu* 冬 *tong.* When spoken of as distinct periods they are usually followed by 天 *t'ien*, which roughly corresponds to 'time' in 'Summer-time'; *e.g.*,

In the winter of last year; *ch'ü-nien tong-t'ien* 去年冬天.
In the summer of this year; *chin-nien hsia-t'ien* 今年夏天.
Next spring; *ming-nien ch'uen-t'ien* 明年春天.

Chien 間 as applied to Time.

2. References to the length which time continues, as expressed in English by 'during', is spoken of as 'a space'; 'an interval;' 間 *chien*, affixed to the noun in question. This is principally confined to months and years; *e.g.*,

During the reign of *Kuang-hsü*; *Kuang-hsü nien chien* 光緒年間.

During the 8th month; *pah üeh chien* 八月間.

He came during the night; *t'a ie chien* (or *li*) *lai* 他夜間 (or 裏) 來.

不怕慢只怕站 *Do not be afraid of going slowly, but of standing still.*

等	děng	To wait; to wait for; two or more—plural.
開	kāi	To open; to begin; to start. Boiling.
去	qù	To go; to leave. Past tense. Time about. Young.
鐘	zhōng	A clock.
點	diǎn	A point. To punctuate. A little. To light, as a lamp. To count; to o'clock.
動	dòng	To move, to begin; to start.
日	rì	A day.
刻	kè	A quarter of an hour. To engrave.
分	fēn	A minute. To divide. Rice-land; Duty. Share.

差	chà	A watch.
間	jiān	A space, an interval. A division of a house.
多	duō	How many. When?
後	hòu	Afterwards; by-and-by.
地	dì	A place.
禮	lǐ	To worship.
拜	bài	To worship.
鐘	zhōng	Clock.
早	zǎo	Early.
古	gǔ	Ancient.
時	shí	Time.
候	hòu	Season.
一	yī	One.
處	chù	Place.
一	yī	One.
刻	kè	Quarter.
值	zhí	Value.

The Four Seasons.

1. The four seasons or 四季 are 春天, 夏天, 秋天, 冬天, spring, summer, autumn, winter. 春天 is also called 春季, 夏天 is also called 夏季, 秋天 is also called 秋季, 冬天 is also called 冬季. When 季 is used with 春, 夏, 秋, 冬, it usually follows 春天 etc. which together correspond to 'time' in 'Summer-time'; e.g.,

in the autumn of last year: 去年秋季 in the autumn of this year: 今年秋季
in the spring, next year: 明年春天.

〈After 開 as applied to Time.

2. 開 comes to the length which time continues as expressed by 'during' or 'for', as spoken of as 'a space', 'an interval'. 開 often, although to the noun in question. This is principally confined to 年 and 月.

During the reign of Kāng-hsī: 康熙年間 or 康熙一朝.
During the 5th month; 5th month 五月間.
He came during the night; 他是夜間 (or 裏) 來.

不 bù 曾 céng 只 zhǐ 想 xiǎng Do not be worried of young slowly, but of standing still.

Names of Months.

3. As mentioned in Lesson V, Section 3, the months of the year are known as 'moons.' 一月 'moon' 一 月 first month. The 1st and 12th months form an exception, both having special names; the 11th month also often has a special name, though it more commonly follows the above rule; e.g.,

First month; eleventh 正月.

Eleventh month; long (or sable-ish) 冬月 (or 十一月).

Twelfth month; lark rise 臘月.

Days of the Week.

4. Intercourse with foreigners has given rise to a term for 'week,' based on the fact that the first day of the period is devoted to worship. This is 禮拜 lǐ-pài and so many weeks are spoken of as so many 禮拜 lǐ-pài. How many weeks? is How many 禮拜 lǐ-pài. The days of the week are reckoned from this as follows —

Sunday; lǐ-pài 禮拜 or lǐ-pài-rì or tiān 禮拜日 (or 天).

Monday; lǐ-pài-yī 禮拜一.

Tuesday; lǐ-pài-èr 禮拜二; and so on.

A week; lǐ-pài 一 個 禮拜.

Two weeks; liǎng-ko lǐ-pài 兩 個 禮拜; and so on.

Last week; shàng-ko lǐ-pài 上 個 禮拜.

This week; zhè-ko lǐ-pài 這 個 禮拜.

Next week; xià-ko lǐ-pài 下 個 禮拜.

The Monday; i.e., the Monday of the week, and so on.

Last Monday; i.e., the Monday of last week, and so on; shàng-ko lǐ-pài yī 上 個 禮拜一.

Next Monday; xià-ko lǐ-pài yī 下 個 禮拜一; and so on.

A few days ago; jǐ-ko rì-tóu 幾 個 日頭.

What is the day of the week? 今天禮拜幾?

In less than a week; yī-ko lǐ-pài bù dào 一 個 禮拜不到.

In a few weeks' time; kě-kě-ti-pài 過 幾 個 禮拜.

'Morning' and 'afternoon' follow the same rule as 'morning' and 'evening,' Lesson V, 4.; e.g.,

Tuesday afternoon; lǐ-pài-èr xià-pān-tiān 禮拜二下半天

Last Wednesday morning; shàng lǐ-pài-sān shàng-pān-tiān 上 禮拜三上半天

Time, as indicated by Watches and Clocks.

5. Time 點 'a point' stands for an hour or o'clock; so one is having so many points or one o'clock. Fifth hours are 'half points,' quarter hours are the eighth of a three hour, which equals two English hours, and minutes are so many 'parts.' Time past is before the hour is so much time less than an hour; e.g.,

Names of Months.

3. As mentioned in Lesson V, Section 2, the months of the year are known as 'second,' 二月 *rï üeh*; 'third' 三月 *san üeh*; etc. The 1st and 12th months form an exception, both having special names; the 11th month also sometimes takes a special name, though it more commonly follows the above rule; *e.g.*,

First month; *cheng üeh* 正月.
Eleventh month; *tong* (or *shïh-ih*) *üeh* 冬 (or 十一) 月
Twelfth month; *lah üeh* 臘月.

Days of the Week.

4. Intercourse with foreigners has given rise to a term for 'weeks,' based on the fact that the first day of the period is devoted to worship. This is 禮拜 *li-pai*, and so many weeks are spoken of as so many 禮拜 *li-pai*. 'How many weeks?' is, How many 禮拜 *li-pai*. The days of the week are reckoned from this as follows:—

Sunday; *li-pai* 禮拜 or *li-pai rïh* or *t'ien* 禮拜日 (or 天.)
Monday; *li-pai-ih* 禮拜一.
Tuesday; *li-pai-rï* 禮拜二; and so on.
A week; *ih-ko li-pai* 一個禮拜.
Two weeks; *liang-ko li-pai* 兩個禮拜; and so on.
This week; *chœ-ko li-pai* 這個禮拜.
Last week; *shang li-pai* 上禮拜.
Next week; *hsia li-pai* 下禮拜.
This Monday; *i.e.*, the Monday of this week; and so on with other days; *chœ-ko li-pai-ih* 這個禮拜一.
Last Monday; *i.e.*, the Monday of last week, and so on; *shang li-pai-ih* 上禮拜一.
Next Monday; *hsia li-pai-ih* 下禮拜一; and so on.
A few weeks ago; *tsao chi-ko li pai* 早幾個禮拜.
What is the day of the week? *chin-t'ien li-pai chi?* 今天禮拜幾.
In less than a week; *puh-tao ih-ko li-pai* 不到一個禮拜.
In a few weeks' time; *ko chi-ko li-pai* 過幾個禮拜.

'Forenoon,' and 'afternoon' follow the same rule as 'morning' and 'evening,' Lesson V, 4.; *e.g.*,

Tuesday afternoon; *li-pai-rï hsia-pan-t'ien* 禮拜二下半天
Last Wednesday morning; *shang li-pai-san tsao-shang* 上禮拜三早上.

Time, as indicated by Watches and Clocks.

5. *Tien* 點, 'A point,' stands for an hour by the clock; so many hours being so many points of the clock. Half hours are 'half the points,' quarter hours are the eighth of a Chinese hour, which equals two English hours, and minutes are so many 'parts.' Time past or before the hour is so much time less than, or past; *e.g.*,

What's o'clock? *chi tien chong* 幾點鐘.

One o'clock; or, One hour; *ih-tien chong* 一點鐘; and so on with the other hours.

Half past one; *ih-tien-pan chong* 一點半鐘; and so on.

Five minutes past one; *ih-tien chong ko u fen* 一點鐘過五分; and so on.

Quarter past one; *ih-tien chong ko ih-k'eh* 一點鐘過一刻; and so on.

Twenty minutes to one; *ih-tien chong shao rï-shïh fen* 一點鐘少二十分; and so on.

Tih 的 forming Defining Clauses.

6. In Lesson I, Section 2, 的 *tih* was said to have 'a descriptive or defining force.' This applies to its use at the end of clauses, whether they are adjectival or adverbial; *e.g.*,

The things that he bought; *t'a mai-tih tong-hsi* 他買的東西, *i.e.*, the-he-bought things, 的 *tih* making all that goes before the noun descriptive of it; compare in English, 'the never-to-be-forgotten day.'

This is what he said; *chœ shï t'a shoh tih hua* 這是他說的話.

These are the men from abroad; *chœ shï uai-kueh lai tih ren* 這是外國來的人.

They came one at a time; *t'a-men ih-ko ih-ko tih lai* 他們一個一個的來.

He will come to-morrow; *t'a ming-t'ien lai* 他明天來.

I stayed there two years; *o tsai-na-li ko-liao liang nien* 我在那裏過了兩年.

When he came; *t'a lai tih shï-heo* 他來的時候.

When he was in China, *t'a tsai Chong-kueh tih shï-heo* 他在中國的時候.

The money that is in the box; *hsiang-tsi li tih ch'ien* 箱子裏的錢.

The two men that are outside the door, *men uai tih liang-ko ren* 門外的兩個人.

NOTES.—*a.* In speaking of things that are difficult to move, 不動 *puh-tong*, and 得動 *teh-tong* are more suitable than 不來 *puh lai*, or 得來 *teh-lai*.

b. *Tih* 的 is often omitted when a pronoun is used in the possessive, and more especially in the case of a double possessive; *e.g.*, My elder brother's child; *o ko-ko-tih hai-tsï* 我哥哥的孩子; instead of *o-tih ko-ko-tih hai-tsi* 我的哥哥的孩子.

c. *Chi* 季 and *k'eh* 刻 take no N. A.

的 forming Defining Clauses.

6. In Lesson 2, 的 was said to have the descriptive or defining force. This applies to its use at the end of clauses where they are adjectival in and object :

[illegible] 的 [illegible]

[illegible] 的 [illegible]

[illegible] 的 [illegible]

[illegible]

[illegible]

[illegible]

d. *Tsï* 子 is sometimes added to 日 *rïh*, especially when preceded by an adjective.

e. Chinese houses are divided into so many divisions, or 間 *chien;* this is taken as the unit of measurement in speaking of their size.

f. In speaking of time, *hsia* 下 and *chü* 句 often take the place of *tien* 點; *e.g.*, Six o'clock; *luh hsia chong* 六下鐘.

g. There is considerable variety in the expressions used for 'When'?. The long form *shen-mo shï-heo* 甚麼時候 is probably in use everywhere, but local forms take its place in many parts. In Szechwan for example *sha* (or *sha-tsï*) *shï-heo* is in constant use; while on the lower Yangtze and in the North *to-huei-rï* 多會兒 and *mo huei-rï* 麼會兒 are current.

[*See Lesson XXV.*]

Miscellaneous Examples. 句雜

When did he arrive? Two hours ago; *t'a to-tsan tao? tsao liang tien chong.*
He went some time ago; *t'a tsao-i ch'ü.*
It is cold in the winter; hot in the summer; *tong-t'ien leng, hsia-t'ien reh.*
All in good time; *man-man-tih lai.*
Bring a pot of hot water at 9 o'clock; *chiu tien chong na ih-hu reh shui lai.*
He will be here by and by; *t'a heo-lai iao lai.*
Where is the clock that he bought yesterday? *t'a tsoh-tien mai tih chong tsai na-li?*
Tell him to open the door; *chiao t'a k'ai men.*
He brought his son with him; *t'a pa t'a-tih rï-tsï tai lai.*
I cannot get this shoe on; *chæ-chï hsiai o ch'uan puh shang.*
I will come and see you next Wednesday afternoon; *o hsia li-pai-san hsia-pan-t'ien iao lai k'an ni.*
He went during the 12th month; *t'a lah üeh chien ch'ü.*

Translate:—Do you remember the Chinese sentence that I spoke to you yesterday? No. There is a long street outside the city; take this foreign letter there, and afterwards call two men to come and carry (抬 *t'ai*) away this large box. Two men cannot carry it; how will it do (if) I call four men? Very well. This is the money that he gave me; the pair of shoes that his youngest son brought I put on the table. That place is wet, you must not sit there; this place is dry, you had better sit here. Bring a jug of hot water this evening at a quarter to nine; I want to wash my feet. Who is the man that struck him? is it not the man that came last Monday? The ancients had neither watches nor clocks; now we have both This water is deep, you mustn't cross; that is shallow, you may cross. Is this the character that he engraved last week? What is the time now? Five and twenty minutes to four. He does not travel during the night. It is past noon; it will soon be 2 o'clock.

Writing Exercise:—五 這 那 個 要 東 西 R. 146; 日 R. 72.

READING LESSON VI. 第六要輯

Small Talk.

談古論今

二人對坐閒談[1]、說、古時候的人沒有鐘表、外國人沒有、中國人也沒有、城裏城外沒有鐘表舖、問人幾點鐘他就不曉得你說甚麼、道光[2]年間纔有人把鐘表帶到中國來、但[4]買的人少、有錢的人買得起[5]、沒有錢的人買不起、那時候人也不知道一個禮拜是甚麼意思、光知道從[6]正月到臘月一年有十二個月、一年有四季、就是春、夏、秋、冬、夏天熱、冬天冷、若[7]對人說、今天是禮拜幾、他就不懂你的意思、現在人會[8]作鐘表、知道幾點鐘、也知道那一天是禮拜四、上禮拜四是初幾、下禮拜三是十幾、出來走走也帶着表、早晨七點鐘少一刻起[8a]來、晌午一點鐘過二十分喫中飯[9]、八點半少五分喫早飯[10]、晚上六七點鐘喫晚飯[11]。我上禮拜六

1. *Hsien-t'an* 閒談 To chat ; to gossip. L. 19, 21.
2. *Tao Kuang* 道光 Style of reign 1821-1851.
3. *Ts'ai* 纔 Before 纔有人帶 before there were people (who) brought. L. 28.
4. *Tan* 但 But. L. 8.
5. *Mai teh ch'i* 買得起 Could afford to buy.
6. *Ts'ong...tao* 從...到 From...till... L. 12.
7. *Roh* 若 If ; supposing. L. 18.
8. *Huei* 會 Can ; are able to. L. 8.
8a. *Ch'i-lai* 起來 To rise, p. 65.
9. *Chong-fan* 中飯 Midday meal.
10. *Tsao-fan* 早飯 Breakfast.
11. *Uan-fan* 晚飯 Evening meal.

READING LESSON VI. 六 第 讀 課

Small Talk.

六年級上學期的國語教科書，分五冊，每冊分二十課，每課約需一小時來讀。一小時，大約中間休息十分鐘，實際上教授的時間，祇有五十分鐘。一小時來讀一課，每星期七課，每年讀書的星期，大約三十五星期，每年讀書的時間，大約一百七十五小時。上課的時間，是每天一次，每次一小時，每星期七次。每年讀書的時間，大約一百七十五小時。

我們不論在家裏或在學校裏，每天必須讀書。我們讀書的時候，要用心讀，不要隨意讀。我們讀書的時候，要用口讀，不要用手讀。我們讀書的時候，要用眼讀，不要用耳讀。我們讀書的時候，要用心讀，不要用口讀。我們讀書的時候，要用眼讀，不要用手讀。我們讀書的時候，要用心讀，不要用眼讀。我們讀書的時候，要用口讀，不要用耳讀。我們讀書的時候，要用心讀，不要用手讀。我們讀書的時候，要用眼讀，不要用口讀。我們讀書的時候，要用心讀，不要用耳讀。我們讀書的時候，要用口讀，不要用手讀。我們讀書的時候，要用眼讀，不要用心讀。我們讀書的時候，要用耳讀，不要用口讀。我們讀書的時候，要用手讀，不要用心讀。我們讀書的時候，要用眼讀，不要用耳讀。我們讀書的時候，要用口讀，不要用心讀。我們讀書的時候，要用手讀，不要用眼

早晨九點鐘在城外走、看見一個人這隻手裏拿一座大外國鐘、那隻手裏拿一個小表、他是長臉大口麽、是你認識不認識、早已認識他、前年九月間他在大街上開了鐘表舖、去年臘月二十七八就關[1]了門。他沒有錢麽、不是沒有錢、他有他哥哥兄弟給他的錢、聽說、他是舖子小、在城外不在城裏、城裏的舖子好、城外不好、春秋兩季可以開、一到夏天冬天就開不得、我問他手裏拿的鐘表是誰的、他說鐘是高先生的、表是方先生的、現在要送到他們兩個人那裏去。還有一件事、[2]就是初到中國來的外國人、從前沒看見過大城、小城、和[2a]城門、他們那[3]邊沒有城、古時候有、現在沒有。前年有一個外國人來、[4]進了城看這條街窄、那條街寬、這條街的舖子大、那條街的舖子小、城裏的人多、[5]城外的人少、那條大街兩頭有大門、看見這些就說、從前沒有看見過。到了城中、就看見三個人是在家認識的、就問他們、多偺到的、他們說、去年正月初九日、就是禮拜三到的、還要等[6]到三月十幾回家去。[6a]又問他們、

1. *Kuan liao men* 關了門 Shut up the door—failed in business.
2. *Chiu-shi* 就是 That is that... ; namely.
2a. *Ho* 和[2] And ; with.
3. *Na-pien* 那[4]邊[1] That side; 他們那邊 their part of the world ; where hey come from. L. 10.
4. *Chin-liao* 進[4]了[3] Entered. L. 14.
5. *To* 多[1] Many ; numerous. L. 7.
6. *Teng* 等[3] To wait ; 等到 to wait until...L. 7.
6a. *Iu* 又[4] Further. L. 14.

買甚麼東西、他們說買的東西不少、又說、請和我們到店裏去看看、他就和他們去、慢慢的走過兩條長街就到了店、一進店門、就看見四口箱子、三口大的、一口小的、他朋友說、這一口是城裏買的、那三口是城外買的、把箱子一開、就看見一把水壺、有四五兩重、一隻小鞋放在上邊、還有三根帶[1]子、是昨天買的、還有一封外國信放在那裏、是他兒子寫的、也有他兄弟買的幾件東西、有方先生送的兩件衣裳、有十來個紅茶碗、有他哥哥作的兩件小東西。看完了就說、這四口箱子不輕、兩個人抬得動抬不動、他說、抬不動、要叫六個人來抬。後來他對朋友們說、不早了、過了晌午、我要回去。坐小箱的那個朋友說、你去、我和[2]你同[3]去、我要上城中刻字舖去、叫他刻兩個字、把你送到家回來也不晚、四五點鐘就可以回來吃晚飯。話說好了、他就把衣裳穿上、兩個人就出店門、慢慢[4]的走去了。後來他們到三月間回去不回去、我記不得、我也忘記刻字舖刻的是甚麼字。

1. *Ken*, 根[1] A root; N. A. of belts; V. 2.
2. *Ho* 和[2] With. L. 11.
3. *T'ong* 同[3] Together with 和你同去; I will go with you. L. 18.
4. *Man-man-tih* 慢[4]慢[4]的[5] Slowly; leisurely.

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]

LESSON VII. 第七課

LESSON VII. 課七第

再[4] *tsai* Again; more.

歲[4] *s* { *ui* / *ei* } Year; years.

數[4] *su* A number. Read *su*[3]. To count; to calculate.

等[3] *teng* To wait. A class; a sort.

粗[1] *ts'* / *ch* { *u* } Coarse; rough; vulgar; common.

細[4] *hs* / *s* { *i* } Fine; minute.

聖[4] *sheng* Holy; sacred.

造[4] *ts* / *ts'* { *ao* } To create; to make.

還[2] *han* / *hai* Also; yet; still; more. Read *huan*[2]. To give back.

貴[4] *kuei* Honourable. Costly; dear.

姓[4] *hs* / *s* { *ing* } Surname. A clan.

黃[2] *huang* Yellow.

黑[1] *h* { *eh* / *ei* } Black; dark.

也[3] *ie* Also; even; and.

白[2] *p* { *ai* / *eh* } White. In vain.

老[3] *lao* Venerable; old. Very; extremely.

主[3] *ch* { *u* / *ü* } Lord; master; owner.

出[1] *ch'uh* To go out. To expend; to produce.

敝[4] *pi* Unworthy; mean.

男[2] *nan* Male.

女[3] *nü* Female.

多[1] *to* Much; many; more; more than.

多[1] 少[3] *to-shao* How much? how many? a great deal.

年[2] 紀[3] *nien-chi* Age.

打[3] 發[1] *ta-fah* To send.

手[3] 巾[1] *sheo-chin*[14] A towel; a handkerchief.

一[1] 塊[4] 地[4] *ih k'uai ti* A piece of land.

一[1] 位[4] 上[4] 帝[4] *ih-uei Shang-ti* One God.

Chih 給 as Sign of Indirect Object.

1. In Lesson IV, Section 2 把 *pa* was defined as the sign of the Direct Object. *Chih* 給 in like manner may be regarded as a sign of the Indirect Object, thus partly corresponding to the words 'to,' and 'for' in such sentences as, 'Write two characters for me;' or, 'Take the book to him.' Preceding the verb it may be translated by 'for,' following it by 'to': it stands immediately before the Object; *e.g.*,

Buy two towels for me; *chih o mai liang-t'iao sheo-chin* 給我買兩條手巾.

事業要好只在志氣 *If your affairs are to prosper, it is simply a matter of purpose.*

Give him the black one; *pa heh tih chih t'a* 把黑的給他.

Take this book to him; *pa chœ-pen-shu tai chih t'a* 把這本書帶給他.

Write two characters for me; *chih o hsie liang-ko tsi* 給我寫兩個字.

I will first tell you, and then you may tell me; *o hsien chiang chih ni t'ing, ni heo-lai k'o-i chiang chih o t'ing* 我先講給你聽, 你後來可以講給我聽.

Hai 還 *ie* 也 and *tsai* 再 marking something Additional.

2. Sentences which speak of something extra, usually take 還 *hai* or 也 *ie* or *tsai* 再. Both *hai* 還 and *tsai* 再 have idiomatic uses, generally intensifying the meaning; in many cases they cannot be translated. As a rule in this construction, they, with 多 *to* and *shao* 少 precede the verb; *e.g.*,

Is there any more? Yes; *hai iu muh iu? hai iu* 還有沒有, 還有.

Have they any more paper? No; *t'a-men hai iu chï muh iu? muh iu* 他們還有紙沒有, 沒有.

How many pencils has he besides? *t'a hai iu to-shao pih?* 他還有多少筆.

I still want to ask him a question; *o hai iao uen t'a ih-chü-hua* 我還要問他一句話.

Do you want any more? *hai iao puh iao* 還要不要.

More than a hundred; *ih-peh to* 一百多.

More than a thousand persons; *ih-ch'ien to ren* 一千多人.

His things are many; *t'a-tih tong-hsi to* 他的東西多.

Read a chapter less; *shao nien ih-chang* 少念一章.

I do not want anything more; *o tsai puh iao shen-mo* 我再不要甚麼.

He also wants two; *t'a ie iao liang-ko* 他也要兩個.

To-shao 多少 contrasted with *Chi* 幾.

3. When small numbers are spoken of 幾 *chi* with N. A. is commonly used, Lesson II, Section 1. When larger numbers are in question, 多少 *to-shao* takes the place of 幾 *chi*, but takes no N. A. when followed by a noun in interrogative sentences, save when the noun is understood or is already expressed. In such cases the N. A. stands for the noun. In Central and Western China 幾多 *chi-to* is commonly used for 多少 *to-shao*; *e.g.*,

How many men are there? *tsai na-li iu to-shao ren?* 在那裏有多少人.

How many shoes has he? *t'a iu to-shao hsiai-tsï?* 他有多少鞋子.

How many foreign garments are there? *uai-kueh i-shang iu to-shao chien su?* 外國衣裳有多少件數.

Not many; *muh iu to-shao* (or *chi-to*) 沒有多少 (or 幾多).

Passive Forms indicated by 是 shì

Time, and Age

Possession or Ability

Passive Forms indicated by 是 *shï*.

4. The idiomatic use of words in Chinese often takes the place of many definite grammatical forms in Western languages. The Passive Voice for instance, is indicated by position as well as by the use of certain Tense auxiliaries. For example, 是 *shï* used with 的 *tih* as a correlative may be translated in an active or passive form according to the connection; *e.g.*,

This money was supplied by him; *chæ-ko ch'ien shï t'a ch'uh tih* 這個錢是他出的.

This was done by his son; *chæ shi t'a ri-tsi tso tih* 這是他兒子做的.

Did you do this? No; *chæ shï ni tso tih mo? puh shï* 這是你做的麼, 不是.

Was the coarse one bought by him? *ts'u tih shï t'a mai tih mo?* 粗的是他買的麼.

Name, and Age.

5. To ask a person's name and age is an essential of good manners: 你 *ni* and 我 *o* are usually omitted in both question and answer, 貴 *kuei* and 敝 *pi* taking their place. In some districts where manners are not cultivated, both are omitted; but it is better for a foreigner to use them.

In referring to a person who is not present, he is spoken of as 姓 *'hsing* 姓 so and so', and the 貴 *kuei* is dropped.

In asking the age of children 幾 *chi*, not 多少 *to-shao*, is used.

The following are the most commonly used forms:—

Your honourable name? *kuei hsing?* 貴姓.

My unworthy name is Chang; *pi hsing Chang* 敝姓張.

What is the name of that person? *na ih-uei hsing shen-mo* 那一位姓甚麼.

That person is named Pien; *na-ko ren hsing Pien* 那個人姓邊.

What is the name of this gentleman?—when asking in the presence of the one referred to; *chæ ih-uei kuei hsing?* 這一位貴姓.

That person named Fang is over there; *na-ko hsing Fang tih tsai-na-pien* 那個姓方的在那邊

How old are you?—used in asking the age of a child; *chi sui* 幾歲.

How old are you? *chin-nien to ta nien-chi?* 今年多大年紀; (or, *to ta sui-su* 多大歲數.)

I am ten years old; *shih sui* 十歲.

I am forty years old this year; *chin-nien si-shih* 今年四十.

He is more than fifty years old; *t'a u shih to sui* 他五十多歲.

Repetition of Verbs.

6. *Teng* 等 and some other verbs are often repeated with *'ih'* between, as, 等一等 *teng ih teng*; 洗一洗 *hsi ih hsi*, etc., *e.g.*,

Tell him to wait a while; *chiao t'a teng ih teng* 叫他等一等.
Give this a wash; *pa chœ-ko hsi ih hsi* 把這個洗一洗.
He has waited a long time; *t'a teng liao pan t'ien* 他等了半天.

NOTES.—*a.* In speaking of the time of day, 多 *to* often replaces 過 *ko*, as, Ten minutes past 4 o'clock; *si tien chong to shih fen* 四點鐘多十分.

b. Ie 也 is joined to 可以 *k'o-i* at the end of sentences to indicate satisfaction or acquiescence.

c. In the West 還 is commonly read *huan*.

[*See Lesson XXVI.*]

MISCELLANEOUS EXAMPLES. 句雜

Make a box for me; *chih o tso ih-k'eo hsiang-tsi.*
What is the name of that young man? *na-ko shao nien ren hsing shen-mo?*
He is old; *t'a nien-chi lao-liao.*
Wait awhile, I'll soon be there; *teng-ih-teng o chiu lai.*
He sent the man named Pien; *t'a ta-fah na-ko hsing Pien lih ch'ü.*
Old and young, male and female are here; *tsai-chæ-li iu nan, nü, lao, shao.*
Give him 10 cash less; *shao chih t'a shih-ko ch'ien.*
This Bible was bought by me; *chæ-pen Sheng-shu shi o mai lih.*
Count and see how many there are; *su su k'an iu to-shao.*
I still have something else to say; *o hai iao shoh chi-chü hua.*
The yellow one is his, the black one is mine; *huang lih shi t'a-lih; heh lih shi o-lih.*
The Lord can save men; *Chu k'o-i chiu ren.*
The heavens and the earth were created by God; *t'ien ti shi Shang-ti tsao lih.*

Translate:—Who sent that man Chang here? did not Mr. Pien's eldest brother? Those basins which I bought for him were not dear; the coarse one cost forty cash, the fine ones eighty cash each: I also bought a white teapot for him and a black box. That person named Fang is more than forty years old: I asked him, Will you give me that long towel? He said, Which one? I said, The one that was bought by your younger brother two days ago. I have two black ones, I still want three white ones, have you them? Please tell me the meaning of this character '*fang*'; when you have finished, I will tell you: how will this do? The female was under thirty years old, the male was between forty and fifty, the girl was twelve years old. He washed more than 100 garments for me; how many are there here now? Not many; these four or five, were they not washed by him? He was here more than three weeks, one day less than four weeks; he says he will come again on the 1st of the 1st month next year. This is Mr. Chang's handwriting; (his characters) was not this Chinese letter written by him? I asked him to write it for me; when he was writing it I said, When you have finished writing it I will give you 400 cash. When was this? On the 10th of last month.

Writing Exercise:—出 多 少 也 男 老 R. 125; 白 R. 106; 女 R. 38.

Tell him to wait a while, please. 請 他 等 一 等 罷
Come (here) a while, (to-day). 今 日 請 過 來 一 趟
He has waited a long time. 他 等 了 好 久 了

Note.—The sign of the form of the verb 了 le often replaces 過 kwo. Thus one may say 吃 了 chih le 飯 了 fan le 睡 了 shui le 等 了 teng le 十 分

b. 有 yu is placed before 了 le to indicate an action or experience.

c. In the *Wen* 沒 is commonly used

[See Exercise XXVII.]

MISCELLANEOUS EXAMPLES. 雜 錄

Make room for me; 給 我 騰 一 個 地 方 兒
Now it is (that) you say (that) you have no time; 如 今 說 沒 有 工 夫
The rain is coming, I fear there will be; 下 雨 的 樣 兒 恐 怕 有
I have the mind to go there; 我 有 心 要 往 那 裏
Only a few young people and I (or we) are there; 只 有 幾 個 年 青 人 在 那 裏
There is no cash (or, silver) left; 沒 有 銀 子 了
This thing was bought by me; 這 個 東 西 是 我 買 的
Can it be now that there are no men? 如 今 沒 有 人 麼
I still have something else to say; 我 還 有 句 話 說
The [one] in his (or, the) black one is mine. 黑 的 那 個 是 我 的
The land is very rich; 地 方 兒 很 富
The lands and the cattle are great (or, many); 地 土 牛 羊 很 多

Translation.—Why not that young lady [of] whom I [have] spoken to you, [as] your younger brother's wife? Those beside which I bought, for him were a little over one hundred dollars. Too dear by quite a little. I will buy a white teapot for him and a blue [one]. How much? Four or more than forty years old; I say I will. What is [her] family name? How long? I will. This is very good. Is there any one else? Yes, there is. Is it that long? I will go and see her. Is she at home? I will. Then I will go. Please sit down. Please have tea. Please smoke. Please eat fruit. Please eat a little more. Please do not trouble yourself. Please come again. Please go slowly. Please take care of yourself. Please do not forget. Please do not laugh at me. Please do not be angry. Please do not be afraid. Please do not be in a hurry. Please do not be lazy. Please do not be stingy. Please do not be proud. Please do not be poor. Please do not be rich. Please do not be sick. Please do not be dead. Please do not be alive. Please do not be born. Please do not be married. Please do not be divorced. Please do not be widowed. Please do not be orphaned. Please do not be childless. Please do not be barren. Please do not be fertile. Please do not be sterile. Please do not be fruitful. Please do not be unfruitful. Please do not be prolific. Please do not be unprolific. Please do not be productive. Please do not be unproductive. Please do not be profitable. Please do not be unprofitable. Please do not be lucrative. Please do not be unlucrative. Please do not be remunerative. Please do not be unremunerative. Please do not be gainful. Please do not be ungainful. Please do not be advantageous. Please do not be disadvantageous. Please do not be beneficial. Please do not be detrimental. Please do not be injurious. Please do not be harmful. Please do not be poisonous. Please do not be venomous. Please do not be virulent. Please do not be contagious. Please do not be infectious. Please do not be epidemic. Please do not be endemic. Please do not be sporadic. Please do not be pandemic. Please do not be universal. Please do not be local. Please do not be general. Please do not be particular. Please do not be peculiar. Please do not be strange. Please do not be odd. Please do not be even. Please do not be uneven. Please do not be rough. Please do not be smooth. Please do not be sharp. Please do not be dull. Please do not be pointed. Please do not be blunt. Please do not be round. Please do not be square. Please do not be oval. Please do not be triangular. Please do not be rectangular. Please do not be polygonal. Please do not be circular. Please do not be spherical. Please do not be cylindrical. Please do not be conical. Please do not be pyramidal. Please do not be prismatic. Please do not be cubical. Please do not be rhomboidal. Please do not be trapezoidal. Please do not be irregular. Please do not be regular. Please do not be symmetrical. Please do not be asymmetrical. Please do not be proportional. Please do not be disproportional. Please do not be harmonious. Please do not be inharmonious. Please do not be melodious. Please do not be unmelodious. Please do not be musical. Please do not be unmusical. Please do not be rhythmical. Please do not be unrhythmical. Please do not be metrical. Please do not be unmetrical. Please do not be poetical. Please do not be unpoetical. Please do not be prosaic. Please do not be unprosaic. Please do not be literary. Please do not be illiterate. Please do not be learned. Please do not be ignorant. Please do not be wise. Please do not be foolish. Please do not be clever. Please do not be stupid. Please do not be intelligent. Please do not be unintelligent. Please do not be sensible. Please do not be senseless. Please do not be reasonable. Please do not be unreasonable. Please do not be logical. Please do not be illogical. Please do not be rational. Please do not be irrational. Please do not be normal. Please do not be abnormal. Please do not be natural. Please do not be unnatural. Please do not be supernatural. Please do not be preternatural. Please do not be miraculous. Please do not be unmiraculous. Please do not be wonderful. Please do not be unwonderful. Please do not be marvellous. Please do not be unmarvellous. Please do not be astonishing. Please do not be unastonishing. Please do not be surprising. Please do not be unsurprising. Please do not be amazing. Please do not be unamazing. Please do not be astounding. Please do not be unastounding. Please do not be confounding. Please do not be unconfounding. Please do not be perplexing. Please do not be unperplexing. Please do not be bewildering. Please do not be unbewildering. Please do not be mystifying. Please do not be unmystifying. Please do not be puzzling. Please do not be unpuzzling. Please do not be enigmatical. Please do not be unenigmatical. Please do not be riddling. Please do not be unriddling. Please do not be oracular. Please do not be unoracular. Please do not be prophetic. Please do not be unprophetic. Please do not be visionary. Please do not be unvisionary. Please do not be imaginary. Please do not be unimaginary. Please do not be fanciful. Please do not be unfanciful. Please do not be whimsical. Please do not be unwhimsical. Please do not be capricious. Please do not be uncapricious. Please do not be fickle. Please do not be unfickle. Please do not be inconstant. Please do not be unchangeable. Please do not be changeable. Please do not be variable. Please do not be invariable. Please do not be constant. Please do not be unconstant. Please do not be steadfast. Please do not be unsteadfast. Please do not be firm. Please do not be unfirm. Please do not be resolute. Please do not be irresolute. Please do not be determined. Please do not be undetermined. Please do not be decided. Please do not be undecided. Please do not be positive. Please do not be unpositive. Please do not be certain. Please do not be uncertain. Please do not be sure. Please do not be unsure. Please do not be confident. Please do not be unconfident. Please do not be assured. Please do not be unassured. Please do not be bold. Please do not be timid. Please do not be brave. Please do not be cowardly. Please do not be courageous. Please do not be pusillanimous. Please do not be magnanimous. Please do not be generous. Please do not be ungenerous. Please do not be liberal. Please do not be illiberal. Please do not be free. Please do not be unfree. Please do not be independent. Please do not be dependent. Please do not be self-reliant. Please do not be self-confident. Please do not be self-assured. Please do not be self-possessed. Please do not be self-conscious. Please do not be self-satisfied. Please do not be self-complacent. Please do not be self-righteous. Please do not be self-conceited. Please do not be self-opinionated. Please do not be self-willed. Please do not be self-indulgent. Please do not be self-denying. Please do not be self-sacrificing. Please do not be self-forgetful. Please do not be self-effacing. Please do not be self-abasing. Please do not be self-humiliating. Please do not be self-mortifying. Please do not be self-tormenting. Please do not be self-punishing. Please do not be self-chastising. Please do not be self-correcting. Please do not be self-improving. Please do not be self-educating. Please do not be self-developing. Please do not be self-cultivating. Please do not be self-refining. Please do not be self-purifying. Please do not be self-sanctifying. Please do not be self-glorifying. Please do not be self-exalting. Please do not be self-magnifying. Please do not be self-praising. Please do not be self-boasting. Please do not be self-vaunting. Please do not be self-flattering. Please do not be self-deceiving. Please do not be self-delusive. Please do not be self-illusive. Please do not be self-fallacious. Please do not be self-sophistical. Please do not be self-casuistical. Please do not be self-equivocating. Please do not be self-prevaricating. Please do not be self-lying. Please do not be self-false. Please do not be self-treacherous. Please do not be self-perfidious. Please do not be self-faithless. Please do not be self-unfaithful. Please do not be self-disloyal. Please do not be self-traitorous. Please do not be self-rebellious. Please do not be self-seditious. Please do not be self-mutinous. Please do not be self-riotous. Please do not be self-tumultuous. Please do not be self-turbulent. Please do not be self-disorderly. Please do not be self-lawless. Please do not be self-anarchical. Please do not be self-revolutionary. Please do not be self-subversive. Please do not be self-destructive. Please do not be self-annihilating. Please do not be self-extinguishing. Please do not be self-quenching. Please do not be self-suppressing. Please do not be self-repressing. Please do not be self-restraining. Please do not be self-controlling. Please do not be self-governing. Please do not be self-ruling. Please do not be self-commanding. Please do not be self-directing. Please do not be self-guiding. Please do not be self-leading. Please do not be self-following. Please do not be self-obeying. Please do not be self-submitting. Please do not be self-yielding. Please do not be self-surrendering. Please do not be self-abandoning. Please do not be self-forsaking. Please do not be self-deserting. Please do not be self-neglecting. Please do not be self-ignoring. Please do not be self-overlooking. Please do not be self-forgiving. Please do not be self-pardoning. Please do not be self-excusing. Please do not be self-justifying. Please do not be self-vindicating. Please do not be self-defending. Please do not be self-protecting. Please do not be self-preserving. Please do not be self-saving. Please do not be self-redeeming. Please do not be self-ransoming. Please do not be self-buying. Please do not be self-selling. Please do not be self-bartering. Please do not be self-exchanging. Please do not be self-trading. Please do not be self-dealing. Please do not be self-contracting. Please do not be self-agreeing. Please do not be self-disagreeing. Please do not be self-quarrelling. Please do not be self-fighting. Please do not be self-warring. Please do not be self-battling. Please do not be self-conquering. Please do not be self-vanquishing. Please do not be self-subduing. Please do not be self-overcoming. Please do not be self-triumphing. Please do not be self-rejoicing. Please do not be self-celebrating. Please do not be self-commemorating. Please do not be self-memorializing. Please do not be self-recording. Please do not be self-writing. Please do not be self-printing. Please do not be self-publishing. Please do not be self-advertising. Please do not be self-announcing. Please do not be self-declaring. Please do not be self-proclaiming. Please do not be self-heralding. Please do not be self-trumpeting. Please do not be self-blowing. Please do not be self-sounding. Please do not be self-ringing. Please do not be self-tolling. Please do not be self-chiming. Please do not be self-striking. Please do not be self-beating. Please do not be self-drumming. Please do not be self-piping. Please do not be self-fluting. Please do not be self-whistling. Please do not be self-singing. Please do not be self-chanting. Please do not be self-intoning. Please do not be self-reciting. Please do not be self-declaiming. Please do not be self-orating. Please do not be self-lecturing. Please do not be self-preaching. Please do not be self-teaching. Please do not be self-instructing. Please do not be self-informing. Please do not be self-enlightening. Please do not be self-illuminating. Please do not be self-clarifying. Please do not be self-explaining. Please do not be self-interpreting. Please do not be self-translating. Please do not be self-rendering. Please do not be self-paraphrasing. Please do not be self-abridging. Please do not be self-condensing. Please do not be self-concentrating. Please do not be self-intensifying. Please do not be self-strengthening. Please do not be self-invigorating. Please do not be self-quickening. Please do not be self-animating. Please do not be self-inspiring. Please do not be self-exciting. Please do not be self-stimulating. Please do not be self-provoking. Please do not be self-irritating. Please do not be self-inflaming. Please do not be self-kindling. Please do not be self-igniting. Please do not be self-burning. Please do not be self-consuming. Please do not be self-destroying. Please do not be self-annihilating. Please do not be self-extinguishing. Please do not be self-quenching. Please do not be self-suppressing. Please do not be self-repressing. Please do not be self-restraining. Please do not be self-controlling. Please do not be self-governing. Please do not be self-ruling. Please do not be self-commanding. Please do not be self-directing. Please do not be self-guiding. Please do not be self-leading. Please do not be self-following. Please do not be self-obeying. Please do not be self-submitting. Please do not be self-yielding. Please do not be self-surrendering. Please do not be self-abandoning. Please do not be self-forsaking. Please do not be self-deserting. Please do not be self-neglecting. Please do not be self-ignoring. Please do not be self-overlooking. Please do not be self-forgiving. Please do not be self-pardoning. Please do not be self-excusing. Please do not be self-justifying. Please do not be self-vindicating. Please do not be self-defending. Please do not be self-protecting. Please do not be self-preserving. Please do not be self-saving. Please do not be self-redeeming. Please do not be self-ransoming. Please do not be self-buying. Please do not be self-selling. 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Please do not be self-trumpeting. Please do not be self-blowing. Please do not be self-sounding. Please do not be self-ringing. Please do not be self-tolling. Please do not be self-chiming. Please do not be self-striking. Please do not be self-beating. Please do not be self-drumming. Please do not be self-piping. Please do not be self-fluting. Please do not be self-whistling. Please do not be self-singing. Please do not be self-chanting. Please do not be self-intoning. Please do not be self-reciting. Please do not be self-declaiming. Please do not be self-orating. Please do not be self-lecturing. Please do not be self-preaching. Please do not be self-teaching. Please do not be self-instructing. Please do not be self-informing. Please do not be self-enlightening. Please do not be self-illuminating. Please do not be self-clarifying. Please do not be self-explaining. Please do not be self-interpreting. Please do not be self-translating. Please do not be self-rendering. Please do not be self-paraphrasing. Please do not be self-abridging. Please do not be self-condensing. Please do not be self-concentrating. Please do not be self-intensifying. Please do not be self-strengthening. Please do not be self-invigorating. Please do not be self-quickening. Please do not be self-animating. Please do not be self-inspiring. Please do not be self-exciting. Please do not be self-stimulating. Please do not be self-provoking. Please do not be self-irritating. Please do not be self-inflaming. Please do not be self-kindling. Please do not be self-igniting. Please do not be self-burning. Please do not be self-consuming. Please do not be self-destroying.

Writing Exercise.—做 字 小 帖 第 卷 125, 自 至 109; 卷 33.

READING LESSON VII. 七 讀 課 第

A Confidence Trick

一個剛到一市的鄉下人，在一天的早晨，在一條大的街上走着，看見一個人在那裏賣金錶，他說他的金錶是祖傳的，他的父親臨終的時候，把這個金錶給他，他的父親又是從他的祖父那裏得來的，他的祖父是一個很有名的鐘錶匠，所以這個金錶是很好的。他又說他現在因為要回家鄉去，所以要賣掉他的金錶，他的金錶雖然很好，但是他的價錢很便宜，只要十六元就可以買了。這個鄉下人看見了這個金錶，果然很好，又很便宜，就買了一個。他買了金錶以後，又看見一個人在賣金鍊子，他說他的金鍊子是純金的，他的價錢很便宜，只要十元就可以買了。這個鄉下人看見了這個金鍊子，果然很好，又很便宜，就買了一個。他買了金鍊子以後，又看見一個人在賣金戒指，他說他的金戒指是鑽石的，他的價錢很便宜，只要六元就可以買了。這個鄉下人看見了這個金戒指，果然很好，又很便宜，就買了一個。他買了金戒指以後，又看見一個人在賣金鏡子，他說他的金鏡子是水晶的，他的價錢很便宜，只要四元就可以買了。這個鄉下人看見了這個金鏡子，果然很好，又很便宜，就買了一個。他買了金鏡子以後，又看見一個人在賣金表，他說他的金表是很準確的，他的價錢很便宜，只要二元就可以買了。這個鄉下人看見了這個金表，果然很好，又很便宜，就買了一個。他買了金表以後，又看見一個人在賣金筆，他說他的金筆是很好的，他的價錢很便宜，只要一元就可以買了。這個鄉下人看見了這個金筆，果然很好，又很便宜，就買了一個。他買了金筆以後，又看見一個人在賣金墨水，他說他的金墨水是很好的，他的價錢很便宜，只要五角就可以買了。這個鄉下人看見了這個金墨水，果然很好，又很便宜，就買了一個。他買了金墨水以後，又看見一個人在賣金紙，他說他的金紙是很好的，他的價錢很便宜，只要三角就可以買了。這個鄉下人看見了這個金紙，果然很好，又很便宜，就買了一個。他買了金紙以後，又看見一個人在賣金信封，他說他的金信封是很好的，他的價錢很便宜，只要二角就可以買了。這個鄉下人看見了這個金信封，果然很好，又很便宜，就買了一個。他買了金信封以後，又看見一個人在賣金郵票，他說他的金郵票是很好的，他的價錢很便宜，只要一角就可以買了。這個鄉下人看見了這個金郵票，果然很好，又很便宜，就買了一個。他買了金郵票以後，又看見一個人在賣金郵筒，他說他的金郵筒是很好的，他的價錢很便宜，只要五分就可以買了。這個鄉下人看見了這個金郵筒，果然很好，又很便宜，就買了一個。他買了金郵筒以後，又看見一個人在賣金郵差，他說他的金郵差是很好的，他的價錢很便宜，只要三分就可以買了。這個鄉下人看見了這個金郵差，果然很好，又很便宜，就買了一個。他買了金郵差以後，又看見一個人在賣金郵局，他說他的金郵局是很好的，他的價錢很便宜，只要二分就可以買了。這個鄉下人看見了這個金郵局，果然很好，又很便宜，就買了一個。他買了金郵局以後，又看見一個人在賣金郵政，他說他的金郵政是很好的，他的價錢很便宜，只要一分就可以買了。這個鄉下人看見了這個金郵政，果然很好，又很便宜，就買了一個。他買了金郵政以後，又看見一個人在賣金郵遞，他說他的金郵遞是很好的，他的價錢很便宜，只要半分就可以買了。這個鄉下人看見了這個金郵遞，果然很好，又很便宜，就買了一個。他買了金郵遞以後，又看見一個人在賣金郵寄，他說他的金郵寄是很好的，他的價錢很便宜，只要一厘就可以買了。這個鄉下人看見了這個金郵寄，果然很好，又很便宜，就買了一個。他買了金郵寄以後，又看見一個人在賣金郵存，他說他的金郵存是很好的，他的價錢很便宜，只要半厘就可以買了。這個鄉下人看見了這個金郵存，果然很好，又很便宜，就買了一個。他買了金郵存以後，又看見一個人在賣金郵匯，他說他的金郵匯是很好的，他的價錢很便宜，只要一毫就可以買了。這個鄉下人看見了這個金郵匯，果然很好，又很便宜，就買了一個。他買了金郵匯以後，又看見一個人在賣金郵兌，他說他的金郵兌是很好的，他的價錢很便宜，只要半毫就可以買了。這個鄉下人看見了這個金郵兌，果然很好，又很便宜，就買了一個。他買了金郵兌以後，又看見一個人在賣金郵票，他說他的金郵票是很好的，他的價錢很便宜，只要一仙就可以買了。這個鄉下人看見了這個金郵票，果然很好，又很便宜，就買了一個。他買了金郵票以後，又看見一個人在賣金郵筒，他說他的金郵筒是很好的，他的價錢很便宜，只要半仙就可以買了。這個鄉下人看見了這個金郵筒，果然很好，又很便宜，就買了一個。他買了金郵筒以後，又看見一個人在賣金郵差，他說他的金郵差是很好的，他的價錢很便宜，只要一厘就可以買了。這個鄉下人看見了這個金郵差，果然很好，又很便宜，就買了一個。他買了金郵差以後，又看見一個人在賣金郵局，他說他的金郵局是很好的，他的價錢很便宜，只要半厘就可以買了。這個鄉下人看見了這個金郵局，果然很好，又很便宜，就買了一個。他買了金郵局以後，又看見一個人在賣金郵政，他說他的金郵政是很好的，他的價錢很便宜，只要一毫就可以買了。這個鄉下人看見了這個金郵政，果然很好，又很便宜，就買了一個。他買了金郵政以後，又看見一個人在賣金郵遞，他說他的金郵遞是很好的，他的價錢很便宜，只要半毫就可以買了。這個鄉下人看見了這個金郵遞，果然很好，又很便宜，就買了一個。他買了金郵遞以後，又看見一個人在賣金郵寄，他說他的金郵寄是很好的，他的價錢很便宜，只要一仙就可以買了。這個鄉下人看見了這個金郵寄，果然很好，又很便宜，就買了一個。他買了金郵寄以後，又看見一個人在賣金郵存，他說他的金郵存是很好的，他的價錢很便宜，只要半仙就可以買了。這個鄉下人看見了這個金郵存，果然很好，又很便宜，就買了一個。他買了金郵存以後，又看見一個人在賣金郵匯，他說他的金郵匯是很好的，他的價錢很便宜，只要一厘就可以買了。這個鄉下人看見了這個金郵匯，果然很好，又很便宜，就買了一個。他買了金郵匯以後，又看見一個人在賣金郵兌，他說他的金郵兌是很好的，他的價錢很便宜，只要半厘

READING LESSON VII. 第七要輯

A Confidence Trick.

落了圈套

有一個人姓黃、生在關東[1]、他父親[1a]有五十多歲纔添[2]了他、早生的孩子是四個女的、一個男的、那男的就是他的哥哥、他生的那一天、父親很歡喜[3]、一家的人也都高興[4]、朋友送的東西也不少、粗人送些粗東西、意思也不錯、因爲[5]禮輕人意重[6]、父親給[7]他起名叫萬全[8]、過了一個月就給他剃[9]頭、還沒剃頭是黃臉黑頭、但頭一剃就成了白頭黃臉了[10]。這孩子慢慢的長大了、就天天上學堂[10a]跟先生念書、寫字、他早晨七點鐘去、九點多鐘回來吃早飯、晚上六七點鐘再來家吃晚飯。到了十六七歲就不再上學了、等在家裏給父親作甚麼要緊的事、父親也常[11]打發他進城去買東西。有一天他在城裏的大街上、在雜貨舖[12]裏給哥哥買了兩條白手巾、一個粗飯碗、一

1. *Kuan¹-tong¹* 關東 Manchuria. 1*a*. *Fu-ch'in* 父親 Father.
2. *T'ien¹* 添 To add 纔添了他 before he added him—to the family.
3. *Huan¹-hsi³* 歡喜 Pleased; gratified. L. 18.
4. *Kao¹-hsing⁴* 高興 Elated.
5. *In¹-uei⁴* 因爲 Because. L. 18.
6. 禮輕人意重 The present was trifling, but the intention was good.
7. *Chih t'a ch'i ming* 給他起名 Gave him a name.
8. *Uan⁴-ch'üen²* Ten thousand perfections; from 全 *ch'üen* Perfect. L. 20.
9. *T'i⁴* 剃 To shave. L. 23.
10. *Ch'eng²-liao³* 成了 Resulted in...L. 19. 10*a*. *T'ang* 堂² A hall. L. 14.
11. *Chang²* 常 Continually. L. 14.
12. *Tsah⁴ ho⁴ p'u⁴* 雜貨舖 A general store; a chandler's shop. L. 25.

把外國刀子、幾張信紙、把錢拿出來數數給舖裏的老板[1]、纔[2]數完、有一個人進來、是穿一身[3]的好衣裳、問萬全貴姓、說、敝姓黃、又問、今年多大歲數、說、很小、二十歲、那人說、我也姓黃、名叫白得、是來找[4]一個朋友、找了四五天沒有找到、又說、他朋友有一塊地在城外、還說了多少話、後來就送萬全走過幾條街、到了城門他纔回去。再過幾天、萬全又進城要給父親買東西、還要上錢舖去拿銀子、到了城就有三點多鐘了、一進城門、就看見早幾天碰[5]見的那人、還有一個四十幾歲的人和他在那裏閒談、那姓黃的一見、就過來說、這就是我的朋友、姓高、叫高好手、又問他說、上那裏去、萬全說、是上錢店去、他們兩個人說、我們和你同去、等[6]不多時三個人到了錢店、老板認識萬全、就請他們到裏頭去、一[7]同吃茶、又去拿幾十兩銀子來給萬全、叫他好好[8]的帶到家去、又說、我還有一點粗禮、請你帶去給你的父親、就拿出一座大外國鐘、放在棹

1. *Lao³-pan³* 老板 The proprietor V. 2.
2. *Ts'ai* 纔 Just. L. 10.
3. *Ih shen tih* 一身的 From top to toe.
4. *Chao³* 找 To look for. L. 9.
5. *P'eng⁴ chien⁴* 碰見 To meet; to knock against. L. 16.
6. *Teng puh to shi* 等不多時 In a very short time.
7. *Ih-t'ong* 一同 Together. L. 23.
8. *Hao-hao-tih* 好好的 Carefully.

子上、好手說、我有一條長手巾可以用[1]這個包[1a]一包、就一[2]面說一面包起[3]來了、白得說、用我的手巾包銀子、就拿出一條手巾來、萬全就把銀子包起、好手說、鐘不輕、我給你拿到城門口、再回來也不晚。錢店是在城中、三個人快到城門、天晚了、街上走的人不多、到了雙好的鞋舖、好手說、我要買鞋、就進去把鐘放在櫃[4]台上、萬全和白得也跟他進去、萬全把銀子放在鐘旁邊、老板拿茶來給他吃、吃的時候、好手拿一雙鞋給萬全看、說、你看這雙好不好、萬全把鞋拿在手裏看、他看的時候、白得又拿出一個包來、也是手巾包的、就把那包銀子換[5]下了、換這個包的時候、做的很快、萬全和好手說話就沒有看見、後來買好了鞋、白得說、我有一件小事不能[5a]送到城門、後來可以再[6]會、話說好了就走。好手送出城來、也就走了。萬全慢慢的到了家、把包一開、光見一塊磚[7]、銀子都沒有了。年紀輕的人念這一課、要記得再去買東西、不要和生人多說話。

1. *Iong* 用[4] To use; with. 1a. *Pao*[1] 包 To wrap up. L. 23.
2. *Ih mien . . . ih mien* 一面 . . . 一面 Talking and wrapping it up at the same time.
3. *Ch'i*[3]-*lai*[2] 起來 To rise up. Used here as auxiliary to *pao* 包. So of *ch'i* 起 below.
4. *Kuei*[4]-*t'ai*[2] 櫃台 The counter. 4a. *Tsai p'ang pien* 在[4]旁[2]邊[1] By the side of.
5. *Huan*[4] 換 To change; to exchange for. *Hsia* 下 here is an auxiliary to *huan* 換. L. 9.
6. *Tsai*[4]-*hui*[4] *huan* 會. L. 9. 5a. *Puh neng* 不能 Cannot. L. 12.
7. *Chuan*[1] 磚 A brick. 7a. *K'o* 課[4] A lesson. L. 21.

LESSON VIII. 課八第

眞[1] *chen* True; truly; real.
頂[3] *ting* The top. A button worn on the hat. Topmost; very.

賣[4] *mai* To sell—for.
太[4] *t'ai* Too; much.
家[1] *ch / k* *ia / a* Home; family.
錯[4] *ts'o* Wrong; mistaken.
很[3] *hen* Sign of Superlative; very.
皮[2] *p'i*[5] Skin; leather; bark; fur; outer covering. Tare—of goods.

用[4] *iong* To use. With; by.
更[4] *keng* Much. Read *keng*[1]. To change. A night watch.

神[2] *shen* A spirit; a god.
肯[3] *k'en* Willing. To assent.
假[3] *ch / k* *ia* False; unreal.
會[4] *huei* Able. To meet. A procession.
使[3] *shï* To employ. To cause.

强[2] *ch' / k* *iang* Strong. Better. Read *ch'iang*[3]. To compel.
盆[2] *p'en*[1] A tub; a bowl.
救[4] 主[3] *Ch / K* *iu-ch'iu*[1,7] The Saviour.
工[1] 夫[1] *kong-fu* Time, labour; skill. Leisure.
餅[3] 子[3] *ping-tsï*[1] Cakes; biscuits.
盒[2] 子[3] *hoh-tsï*[1] Small box with cover; a casket.
孩[2] 子[3] *h / hsi* *ai-tsï*[1] A child; a boy.
回[2] 來[2] *huei-lai* To come back.
回[2] 去[4] *huei-ch'ü* To go back.
盤[2] 子[3] *p'an-tsï* A plate; a tray.
板[3] 櫈[4] *pan-teng*[14] A stool; a form.
但[4] 是[4] *tan-shï* But; only.
一[1] 盞[3] 燈[1] *ih-chan teng* A lamp.
一[1] 塊[4] 石[2] 頭[2] *ih-k'uai shih-t'eo* A piece of stone.
一[1] 頂[3] 帽[4] 子[3] *ih-ting mao-tsï* A hat.

Comparison of Adjectives.

1. Adjectives are compared by prefixing or adding certain words to the Positive. The following precede the adjective:—更 *keng*; 很 *hen*; 頂 *ting*; while 些 *hsie*; —點 *ih tien* or —點兒 *ih tien-rï* and 得很 *teh-hen* follow it; *e.g.*,

That piece of stone is much heavier; ***na-k'uai shih-t'eo keng chong*** 那塊石頭更重.

This thing is the best; *chæ-ko tong-hsi hen* (or *ting*) *hao* 這個東西很 (or 頂) 好.

耕讀爲本 *Husbandry and letters are the two chief professions.*

LESSON VIII. 第八课

重	Heavy.
轻	Light.
大	Great; large.
细	Little; small.
多	Many; numerous.
少	Few; a little.
长	Long; tall.
短	Short; brief.
阔	Wide; broad.
窄	Narrow.
深	Deep.
浅	Shallow; not deep.
快	Quick; fast.
慢	Slow; tardy.
早	Early.
迟	Late; tardy.
贵	Dear; costly.
平	Cheap; inexpensive.
好	Good.
坏	Bad; evil.
对	Right; correct.
错	Wrong; mistaken.
真	True; real.
假	False; counterfeit.
新	New.
旧	Old; worn.
干净	Clean; pure.
肮脏	Dirty; filthy.
热	Hot; warm.
冷	Cold.
暖	Warm.
凉	Cool.
干	Dry.
湿	Damp; wet.
饱	Satisfied; full.
饿	Hungry.
渴	Thirsty.
甜	Sweet.
酸	Sour.
苦	Bitter.
辣	Pungent; hot.
咸	Salty.
淡	Insipid; tasteless.
香	Fragrant; sweet smelling.
臭	Stinking; foul.
腥	Fishy; rank.
膻	Rancid; strong.
软	Soft; pliable.
硬	Hard; stiff.
滑	Smooth; slippery.
粗	Coarse; rough.
利	Sharp; keen.
钝	Blunt; dull.
强	Strong; powerful.
弱	Weak; feeble.
老	Old; aged.
嫩	Young; tender.
生	Raw; uncooked.
熟	Ripe; cooked.
肥	Fat; plump.
瘦	Thin; lean.
健康	Healthy; well.
病	Sick; ill.
死	Dead.
活	Alive; living.
聪明	Clever; intelligent.
愚蠢	Stupid; foolish.
懒惰	Lazy; indolent.
勤力	Diligent; industrious.
规矩	Well-behaved; orderly.
顽皮	Naughty; mischievous.
正经	Honest; upright.
奸诈	Crafty; deceitful.
凶恶	Fierce; ferocious.
和气	Gentle; amiable.
温柔	Mild; tender.
急躁	Irritable; hasty.
忠心	Faithful; loyal.
有义气	Generous; magnanimous.
无义气	Ungenerous; unfaithful.
有礼貌	Polite; courteous.
无礼貌	Impolite; discourteous.
有学问	Learned; scholarly.
无学问	Unlearned; ignorant.

Comparison of Adjectives.

1. Adjectives are compared by placing or adding certain words to the Positive. The following precede the adjective — 更 kang, 加 ka, 比较 pi-kaau; — 最 tsui or — 最 顶 tsui-ting follow it; e.g.

That piece of stone is much heavier; na-chek shek-to kang chung 那隻石更重.

This thing is the best — che-ko tong-hai hoo (or ting) 这个东西最好 (or 顶好).

Key on page 85 to Lessons 7 and 8 are the two final pages.

This is good; that is better; che-le hao, nei-ko hao 這個好
那個更好.

This is rather large; che-ko pi-ko ta-tien 這個比那個大一點.

That is a very long; na-ko pi-ko ch'ang-te hsieh 那個比
這個長得多.

No more than one thing is in question but only one is
required, the sign of the Comparative is not used.

This is the better; na-ko hao 那個好.

That is the better but; na-ko hao-te k'o-shih 那個好可
是 (or 就 or more commonly 倒 used in the North, and are to
be closely translated according to the circumstances. Also 倒 is
used both 'Really' and 'A good few', but the context makes clear
which meaning is intended. 倒是 is used to introduce
... may be translated morally 'A good few ...').

There are a good few people here, che-li k'o-shih jen-te
這裡可是人的
好人多得很.

A good many people have come; lai-le hen-to jen-te
來了很多人的
來了.

Têng as indicating Excess.

The 得 goes a step beyond the Superlative degree and conveys
the idea of 'excessive': it precedes a positive or negative
complement and may also precede a negative or a copula.

That thing is too long; na-ko tung-hsi ch'ang-te pu hsing
那個東西
長得不行.

That person is too bad; na-ko jen huai-te pu-hao-le 那個人
壞得不好了.

Têng 得 joined to Verbs to form the Passive Participle.

2. 得 is joined to the verb to form the Passive Participle
and may be followed by an adjective or a negative and an adjective.
In the North 的 is used interchangeably with 得 in this
construction; e.g.

The phrase is well written; che-ko tz'u hsieh-te hao 這個
詞寫得好.

That letter is badly written; na-feng hsin hsieh-te pu hao 那封
信寫得不好.

That was a good bargain; na-ko tung-hsi mai-te ho-shih 那個東
西買得合適.

He speaks good Chinese; ta-te Chung-kuo-hua shuo-te hao 他的中國話說得好.

That chair is very badly made; na-pa i-tzu tso-te pu-hao 那把椅子做得不好.

This is good, that is better; *chœ-ko hao, na-ko hao-hsie* 這個好，那個好些.

This plate is rather larger; *chœ-ko p'an-tsi ta ih-tien* 這個盤子大一點.

That form is very long; *na-t'iao pan-teng ch'ang teh-hen* 那條板櫈長得很.

When more than one thing is in question, but only one is expressed, the sign of the Comparative is rarely used; *e.g.*,

This is the better; *hai shï chœ-ko hao* 還是這個好.

That is the better hat; *na-ting mao-tsï ch'iang* 那頂帽子强.

Ch'iang 强 is more commonly used in the North, and may be variously translated according to the connection. *Hao-hsie* 好些 means both 'Better,' and 'A good few,' but the context makes clear which meaning is intended. *Hao-chi* 好幾, joined to a suitable N. A., may be translated literally 'A good few;' *e.g.*,

There are a good few people here; *iu hao-chi ko ren tsai-chœ-li* 有好幾個人在這裏.

A good many people have come; *iu hao-hsie ren lai-liao* 有好些人來了.

T'ai 太 as indicating Excess.

T'ai 太 goes a step beyond the Superlative degree and conveys the idea of 'excessive': it precedes a positive statement, and in certain connections may also precede a negative one: *e.g.*,

That thing is too long; *na-ko tong-hsi t'ai ch'ang* 那個東西太長.

That person is too bad; *na-ko ren t'ai puh-hao-liao* 那個人太不好了.

Teh 得 joined to Verbs to form the Passive Participle.

2. *Teh* 得 is joined to the verb to form the Passive Participle, and may be followed by an adjective, or a negative and an adjective. In the North 的 *tih* is used interchangeably with 得 *teh* in this construction; *e.g.*

This character is well written; *chœ-ko tsï hsie-teh hao* 這個字寫得好.

That letter is badly written; *na-feng hsin hsie-teh puh hao* 那封信寫得不好.

That was a good bargain; *na-ko tong-hsi mai-teh hao* 那個東西買得好.

He speaks good Chinese; *t'a-tih Chong-kueh-hua shoh-teh hao* 他的中國話說得好.

That chair is very badly made; *na-pa i-tsi tso-tih hen puh hao* 那把椅子作的很不好.

Ts'o-liao 錯 了 added to Verbs.

3. When 錯 *ts'o* is joined to a verb it usually takes 了 *liao*, and may be translated by 'wrong;' 'mistaken,' etc., according to the context; *e.g.*,

Right or wrong? Right; *ts'o puh-ts'o? puh-ts'o* 錯 不 錯, 不 錯.

They took the wrong box; *t'a-men t'ai ts'o-liao hsiang-tsï* 他 們 抬 錯 了 箱 子.

He mistook his man; *t'a k'an ts'o-liao ren* 他 看 錯 了 人.

You heard wrongly; *ni t'ing ts'o-liao* 你 聽 錯 了.

He has made a mistake in that sentence; *na-chü-hua t'a shoh ts'o-liao* 那 句 話 他 說 錯 了.

Iong 用: uses of.

4. Apart from its primary meaning 'To use', 用 *iong* has two other important meanings which can be best illustrated by examples. The first is 'To need' in the sense of 'To require,' 'To take up,' as time or material. The second is to indicate the instrument with which something is done; as, 'He cut it, using (with) a knife,' where 用 *iong* corresponds to 'with' and immediately precedes the name of the instrument used. In the North 使 *shi* is largely used in place of 用 *iong* in this last sense; while *na* has 拿 the same usage in both North and South; *e.g.*,

It is needless to go; *puh iong ch'ü* 不 用 去.

Unsuitable for use; *puh hao iong* (or *shi*) 不 好 用 (or 使.)

Do not use this thing; *puh iao iong chœ-ko tong-hsi* 不 要 用 這 個 東 西.

It will not take many days to make a table; *tso ih-chang choh-tsi iong puh liao chi t'ien* 作 一 張 棹 子 用 不 了 幾 天.

It will not take three days; *puh iong san t'ien* 不 用 三 天.

God created the heaven and the earth in six days; *Shang-ti iong luh t'ien tsao t'ien ti* 上 帝 用 六 天 造 天 地

Potential Mood formed by 會 *huei.*

5. In Lesson III, Section 3, the Potential Mood was indicated by 得 *teh*. When, however, it is wished to convey the idea of proficiency and to shew that the ability to do anything is acquired, 會 *huei* is generally used. Observation and practice will teach which is the best form to use in any given connection; *e.g.*,

He is able to buy (well); *t'a huei mai* 他 會 買.

He can wash clothes; *t'a huei hsi i-shang* 他 會 洗 衣 裳.

Huei-lai 回 來 and *huei-ch'ü* 回 去 as Auxiliary Verbs.

6. *Huei-lai* 回 來 and *huei-ch'ü* 回 去 are used as auxiliary as well as principal verbs; *e.g.*,

Tell him to come back; *chiao t'a huei-lai* 叫他回來.
Take it back; *na huei-ch'ü* 拿回去.
He cannot go back; *t'a puh teh huei-ch'ü* 他不得回去.
Bring back that large hat; *pa na-ting ta mao-tsi na huei-lai* 把那頂大帽子拿回來.

NOTES.—*a. Kong-fu* 工夫 when applied to work usually denotes some thing outside of manual labour, for which 工 *kong* by itself is used.

b. Tan 但 is often used alone for the sake of euphony.

[*See Lesson XXVII.*]

MISCELLANEOUS EXAMPLES. 句雜

What you say is quite correct; *ni shoh tih hua ih-tien puh-ts'o.*
I am willing to go, but he is not; *o k'en ch'ü, tan-shi t'a puh k'en ch'ü.*
I have no time now; *o hsien-tsai muh iu kong-fu.*
Has he leisure? Yes; *t'a iu kong-fu muh iu? iu kong-fu.*
Do not speak too quickly; *puh iao shoh hua t'ai k'uai.*
He is not at home; *t'a puh tsai chia.*
That man is false; *na-ko ren shi chia tih.*
I cannot use this thing; *chæ-ko tong-hsi o iong puh liao.*
All used up; *iong uan liao.*
He employed the wrong man; *t'a ts'o iong liao ren.*
There is a Saviour; *iu ih-uei Chiu-chu.*
There is a true God in heaven; *tsai t'ien shang iu ih-uei Chen-shen.*

Translate:—Tell him to come back to-morrow morning at a quarter to ten o'clock. I have no time to go now; I will go next Wednesday afternoon. The pencil he bought two days ago is good, the pencil I bought yesterday is better, but the pencil Mr. Chang uses is the best. This lamp is small, the lamp that man Pien uses is much smaller. This is your mistake. He wrote several characters wrong. The black box those four men have brought is well made, but this box of mine is made much better. He does things too slowly; he went two days ago to see Mr Fang, and he is not back yet. Has he finished making that casket? Not yet; he says that he will bring it when he has finished it. It will not need much money to buy that small hat. This is the better garment; that large one is too dear Can that woman make clothes? No. Chinese use hot water to wash their faces, foreigners use cold water. You should use a piece of good paper in writing to a teacher. It is better to give him two cash less. He cannot walk back. The false are numerous, the true few When the girl had finished eating the cake, she returned home. This plate is too small: have you not a larger one?

Writing Exercise.—錯賣家回但會肯用 R. 101.

READING LESSON VIII. 第八要輯

A Visit to the City.

幼童逛景

中國是個很大的國、有二十幾省[1]有一省叫山東省[2]、就是在北邊[3]地方大、人也多、一省有一百一十七座城、省城叫濟南府[4]、[5]在城東有一個人姓邊、叫邊得意、有四十幾歲、住[6]在鄉下[7]、離城有幾十里[8]路、有一百多畝[9]地、有四個兒子、大的叫雙喜、是個頂好的孩子、肯聽父母的話、書也念得好、[10]人人都歡喜他、都說他好、到他十三歲的時候、[11]父親對他說、我明天要進城、你和我一同去好不好、你若[12]願意我就帶你去看看、雙喜聽見這話眞是高興、爲甚麼[13]呢、因他從前沒有到過省城、光聽人說是個大地方、人多、舖子多、又好看、[14]他也知道明天是初三、就是趕[15]集的日子、這趕集兩

1. *Seng*³ 省 A province. L. 14.
2. The province of Shantung.
3. *Peh*³ *pien*¹ 北邊 Lit. North side—the North. L. 13.
4. *Seng-ch'eng* The provincial capital. V. 3.
5. *Chi*⁴-*nan*² *Fu*³ The capital of Shantung.
6. *Chu*⁴ 住 To dwell; to live in a place. L. 11.
7. *Tsai*⁴ *hsiang*¹ *hsia*⁴ 在鄉下 In the country. L. 16.
8. *Li*² *ch'eng*² 離城 Distant from the city. L. 12.
9. *Li*³-*lu*⁴ 里路 Miles (of) road. L. 12.
10. *Meo*³ 畝 About ⅙ of English acre. 10*a*. *Fu-mu* 父⁴ 母³ Parents.
11. *Ren-ren* 人人 Man-man, i.e., everybody. L. 10. See below *üeh üeh* 月月
12. *Fu*⁴-*ch'in*¹ 父親 Father. V. 2. 12*a*. *Roh* 若⁴ If.
13. *Uen*²-*i*⁴ 願意 Willing. L. 24.
14. *Ni*³ 呢 An interrogative particle. L. 10.
15. *Hao k'an* 好看 Good to see; 'fine'; beautiful.
16. *Kan*³-*chih*³-*tih rih-tsi* 趕集的日子 Market days. These are usually held every five days in North China; the term is not used in the South.

個字是甚麼意思、這是北邊的話、說月月到了初三、十三、二十三、這三天人把[1]各樣的東西挑到街上去賣、要買的人知道那天有那些東西就從[1a]四方來買、東西多、人也多、很熱[2]鬧、雙喜就[3]謝謝父親、滿[4]口說去、第二天兩個人天[5]一亮就起來、穿上衣裳、洗了臉、吃了飯、雙喜穿[6]的是一雙新[7]鞋、戴[8]的是一頂新帽子、父親拿上錢、又叫一個人和他們一同去、要叫他把在城裏買的東西挑回來。走了三四點鐘的工夫、慢慢的就到了城、先下[9]店吃飯、吃好了繩上街去買東西。在那裏有賣[10]皮的、得意先看了幾張就說、還是這張好、那些太小了、就買了一張大的、雙喜說、我要給小兄弟買一頂帽子、但我不會買、父親可以給我買上、我要帶回去送他、父親就給他買一頂小帽子、又買一個小紅盒子、外頭好看、但東西不很好、也[11]買貴了。他又買兩盞小燈、六個大盤子、又帶雙喜到了大街、

1. *Koh* 各[4] Each; every. 1a. *Sī*[4] *fang*[1] 四方 Four sides—all quarters.
2. *Reh*[4]*-nao*[4] 熱鬧 Busy; bustling. L. 25.
3. *Hsie*[4] *hsie*[4] 謝謝 Thanks; to thank. L. 11.
4. *Man*[3] *k'eo*[3] 滿口 A full mouth—gladly.
5. *T'ien*[1] *ih*[1] *liang*[4] 天一亮 As soon as it was light. V. 4.
6. *Ch'uan tih shī* 穿的是; *tai tih shī* 戴的是 What he wore was.....; he wore.....L. 21.
7. *Hsin*[1] 新 New; recent. L. 14.
8. *Tai*[4] 戴 To wear on the head. V. 2.
9. *Hsia* 下 here=to go to.
10. *Mai-p'i-tih* 賣皮的 A seller of skins. L. 10.
11. *Mai kuei liao* 買貴了 Paid a high price for it.

叫他在舖子外頭等一等、自己[1]就進了舖子買一盒子餅子、用手巾包起來、放在板櫈上、後來開了[2]錢、就出來、雙喜把盒子拿在手裏、一到街頭就碰見一個朋友、姓章、叫章好眼、他也買了些東西、也買得不錯、就問他要多偺回去、他說、今天回不去、太晚了、我還有些事情、還要到城外去、沒有工夫閒談、到晚上可以在店裏再見罷[3]、話說完就走。雙喜就跟他父親去看熱鬧、看舖面、雙喜看見就說、這裏好得很、鄉下好、這裏更好。到了晚上他們三個人回了店、叫老板拿一盆熱水來、洗了脚、用手巾[4]擦乾、後來又叫他拿洗臉盆來洗臉、洗完了、叫他拿兩盤子菜[4a]、三碗麵[5]來、就都坐板櫈吃晚飯。那時候天黑了、老板點起燈來、他們就坐下說話、到了八點鐘少一刻、街上碰見的那個姓章的進來、和他們同坐、說了好些話、他的話也說得好、叫人愛聽[6]、他說、我今天聽了一件事、不知道你們要聽不要聽、他們說、要聽、請說罷、不曉得他說了甚麼話、話裏頭有甚麼意思、看下[7]課就知道了。

1. *Tsi⁴ chi³* 自己 Self; himself. L. 18.
2. *K'ai liao ch'ien* 開了錢 Paid the money.
3. *Pa⁴* 罷 A final particle. L. 16.
4. *Ts'an¹* 擦 To rub; to wipe; to scour. *4a. Ts'ai* 菜 Vegetables. L. 10.
5. *Mien⁴* 麵 Vermicelli. V. 4.
6. *Ai⁴* 愛 To love; to be fond of. L. 10.
7. *Hsia k'o⁴* 下課 The next lesson. L. 21.

LESSON IX

The Monetary System

LESSON IX. 課九第

賬[4] *chang*[43] An account; a bill.
找[3] *chao* To seek; to find. To owe or pay a balance.
算[4] *suan* To calculate; to reckon.
借[4] *ch / ts* *ie* To borrow. To lend.
銅[2] *t'ong*[2] Brass; copper.
角[2] *k* *oh / ioh / chiao*[3] A corner; a horn. $\frac{1}{10}$ of a dollar. N.A.
換[4] *huan* To exchange; to change.
補[3] *pu* To repair; to patch; to mend.
洋[2] *iang* The ocean. Foreign.
毛[2] *mao* The hair of an animal; down.
票[4] *p'iao*[5] A ticket; a bank note.
行[2] 市[4] *hang-shi* The market price.
底[3] 子[3] *ti-tsï*[1] A rough draft. The bottom.
錢[2] 店[4] *ch' / ts* *ien-tien* A money shop.
字[4] 號[4] *tsï-hao* A shop sign.

足[2] 錢[2] *touh-ch'ien* Full cash.
錠[4] 子[3] *ting-tsï* An ingot of silver.
算[4] 盤[2] *suan-p'an* A reckoning instrument; an abacus.
法[3] 碼[3] *fah-ma* Standard weights.
現[4] 錢[2] *hsien-ch'ien* Ready money.
價[4] 錢[2] *chia-ch'ien* Price.
元[2] 寶[3] *üen-pao*[1.6] A shoe of silver weighing about 50 ounces.
洋[2] 錢[2] *iang-ch'ien*[2] Dollars; foreign money.
銀[2] 子[3] *in-tsï*[2.4] Silver; wealth.
金[1] 子[3] *chin-tsï*[2] Gold.
就[4] 是[4] *chiu-shï* That is; is; namely.
一[1] 吊[4] 錢[2] *ih-tiao ch'ien.* A string of cash.
一[1] 副[4] 天[1] 平[2] *ih-fu t'ien-p'ing* A pair of scales.

The Monetary System.

1. The monetary system of China is extremely complicated. At the present time the adoption of a silver coinage and the minting of new copper coins go side by side with the use of lump silver (known as 'sycee') and 'cash'. In the larger centres banks are being started after the foreign order; there is a Bank of China, *Chong-kueh in-hang* 中國銀行, in addition to many private ones. Meanwhile the older banks continue on the old lines. The decimal system is used universally, and calculations are made in ordinary transactions to two places of decimals, i.e., to tenths and hundredths.

以義爲利 *Regard righteousness as gain.*

Silver Currency.

Silver currency may be classed as uncoined and coined; the former consisting of 'shoes' and 'ingots', and spoken of as so many ounces, or 'taels', and hundredths: the latter consisting of dollars and cents divided into tenths and hundredths. There is no coin at present to represent the tenth of a tael, but five cent, ten cent and twenty cent dollar pieces are in circulation. These are called 小洋錢 *hsiao iang ch'ien*, or 'Small foreign money', and the same name is given to the amount as to the coin that represents it; 五分洋錢 *u fen iang-ch'ien*, — 角 *ih-kioh* and 二角 *rï kioh* (or 一毛 *ih-mao*, 二毛 *rï-mao*) standing for 5 cents, 10 cents, 20 cents, or for coins of these values. The following examples illustrate some terms used in connection with silver currency:

A 'shoe' of silver; *ih-ko üen-pao* 一個元寶.
An 'ingot' of silver; *ih-ting in-tsï* 一錠銀子.
One ounce of silver: a 'tael'; *ih liang in-tsï* 一兩銀子.
Fifty tael cents; *u-ch'ien in-tsï* 五錢銀子.
Fifty-five tael cents; *u-ch'ien u-fen in-tsï* 五錢五分銀子.
One tael and eight cents; *ih liang ling pah fen in-tsï* 一兩零八分銀子.
One dollar; *ih-k'uai iang-ch'ien* 一塊洋錢.
Half a dollar; *u-kioh* 五角; or, *pan k'uai iang-ch'ien* 半塊洋錢.
Twenty cents; *rï-kioh iang ch'ien* 二角洋錢.
Twenty-five cents; *rï-kioh u fen iang-ch'ien* 二角五分洋錢.
One dollar and five cents; *ih-k'uai ling u fen iang-ch'ien* 一塊零五分洋錢.

In all these examples it will be seen that, as in English, the denomination in which the amount is expressed, dollars or taels, comes last. In the case of dollars, 洋錢 *iang-ch'ien* is frequently omitted; the N.A. 塊 *k'uai* indicating that dollars are in question. *Liang* 兩, too, is usually omitted in speaking of large round numbers, as,

Thirty thousand taels; *san uan in-tsï* 三萬銀子.

The sign $ stands for dollars; while Tls., cts., are the usual abbreviations for taels and cents.

In-tsï 銀子 and *iang-ch'ien* 洋錢 are used as the equivalent of 'The tael'; 'The dollar;' *e.g.*,

What does the tael change at? *in-tsï huan to-shao ch'ien?* 銀子換多少錢.

What does the dollar change at? *iang-ch'ien huan to-shao ch'ien* 洋錢換多少錢.

Copper Currency.

2. Until a few years ago 'cash' was the only copper coin used throughout the Empire. This is strung on strings usually made of twisted straw. The amount on each string varies; some districts having 100 cash, (frequently two or three less) on separate strings; while other districts use a number of these amounts strung together and called a 吊 *tiao*. The value of a 吊 *tiao* varies according to the number of strings that compose it, but it forms the unit of calculation in the exchange of cash, *i.e.*, if the dollar changes for 1,260 cash it is said to change for 一吊二百六 *ih tiao ri peh luh*; the word 千 *ch'ien* not being used in this connection. The new copper coinage has different names in different places, being variously called 銅角子 *t'ong koh-tsï*, 銅字兒 *t'ong tsï-rï*, 銅圓 *t'ong-üen*, and 銅板 *t'ong pan*; it too is reckoned by the 吊 *tiao*.

It follows that when articles are paid for in full in small amounts, a loss is incurred owing to the 吊 *tiao* being short count; hence a larger or smaller discount must be allowed in reckoning accounts. This discount is called 底子 *ti-tsï* or 底子錢 *ti-tsï ch'ien*, and the word 補 *pu* is employed to indicate that the loss may be 'repaired'. Where money is paid in full, *i.e.*, 99+1=100, it is said to be 足錢 *tsuh ch'ien*, 'Full cash'; *e.g.*,

I want full cash; *o iao tsuh-ch'ien* 我要足錢.

How much money needs to be made up? *iao pu chi-ko ch'ien tih ti-tsï?* 要補幾個錢的底子.

The amount to be made up is 36 cash; *iao pu san-shih-luh-ko ch'ien tih ti-tsï* 要補三十六個錢的底子.

Paper Currency.

3. *P'iao* 票 is used both for cheques and cash notes, 錢 *ch'ien* or 銀 *in* being prefixed to shew the difference. At present they are largely confined to local use, the 票 *p'iao* of one place not being negotiable elsewhere:—

A cheque for silver; *ih-chang in p'iao* 一張銀票.

Cash notes; *ch'ien p'iao* 錢票.

Change notes for 'cash'; *na p'iao-tsï huan ch'ien* 拿票子換錢.

Go and change 'cash' for notes; *na ch'ien ch'ü huan p'iao-tsï* 拿錢去換票子.

The abacus or reckoning instrument is universally used. To reckon on it is expressed by 打 *ta*, not 算 *suan*, which is used for accounts. To 打算盤 *ta suan-p'an* is also used in a general sense, 'To calculate'.

He cannot use the abacus; *t'a puh huei ta suan-p'an* 他不會打算盤.

Come and reckon accounts; *lai suan-chang* 來算賬.

Chie 借 and its Uses.

4. The word 借 *chie*, meaning both 'to borrow' and 'to lend,' causes beginners some difficulty; and the same applies to 找 *chao* when used of paying a balance, or receiving one that is due. Practice is the great thing, but a study of the following examples may be helpful:—

He wants to borrow $3; *t'a iao chie san-k'uai ch'ien* 他要借三塊錢.

He cannot borrow money; *t'a chie puh tao ch'ien* 他借不到錢.

Will you lend me a dollar; *ch'ing chie ih-k'uai ch'ien chih o* 請借一塊錢給我.

I lent him 300 cash; *o chie san peh ch'ien chih t'a* 我借三百錢給他.

He has gone to borrow money; *t'a ch'ü chie ch'ien* 他去借錢.

He still has a balance due to me of $4; *t'a hai chao chih o si-k'uai ch'ien* 他還找給我四塊錢.

I will give you the balance of 400 cash; *o chao sï peh ch'ien chih ni* 我找四百錢給你.

You give me the balance of $1.00; *ni chao ih-k'uai ch'ien chih o* 你找一塊錢給我.

Defining Power of *chiu-shï* 就是.

5. In Lesson I, 是 *shï* was defined as meaning 'is'; 'are'; etc. *chiu-shï* 就是, while also having the same meaning, is used in a slightly different manner, usually defining or explaining something that has gone before; *e.g.*,

The two characters '*nien-chi*' mean the same as '*sui-su*', *nien-chi liang-ko tsï chiu-shï sui-su tih i-sï* 年紀兩個字就是歲數的意思.

NOTES.—*a.* *Puh-hao* 不好 before a verb, in many districts indicates anything inadvisable, or difficult in the nature of things.

b. *chiu-shï* 就是 or 就是了 *chiu-shï-liao* are also added to sentences to indicate satisfaction or assent, as, Very well, give him forty cash; *chih t'a sï-shih ko ch'ien chiu shï liao* 給他四十個錢就是了.

c. In the West, dollars are called *in-uen* 銀圓[2].

[*See Lesson XXVII.*]

MISCELLANEOUS EXAMPLES. 句雜

What is the price of silver at present? *hsien-tsai in-tsï shen-mo hang-shï?*
I cannot find it; *o chao puh tao.*
I have found it; *o chao tao-liao.*
What is the selling price of this? *chæ-ko mài shen-mo chia-ch'ien?*
I will go and look for him; *o ch'ü chao t'a.*
Cakes are bought with ready money; *mai ping-tsï iao hsien-ch'ien.*

Chiu 借 and its Uses.

[Illegible]

[Illegible]

[Illegible]

[Illegible]

[Illegible]

Destiny Power of chiu-zai 命運

[Illegible]

[Illegible]

[Illegible]

[Illegible]

[Illegible]

[Illegible]

LESSON IX. 九 第 課

西 他 說 他 沒 有 見 着 我 的 朋 友 二 十 多 次 了 一 年 之 前 我 有 一 個 人 到 上 海 去 了 他 在 那 裏 住 了 有 兩 年 纔 回 來 我 有 一 個 朋 友 在 上 海 住 了 有 十 多 年 了 我 有 一 個 朋 友 在 上 海 住 了 有 十 多 年 了 我 有 一 個 朋 友 在 上 海 住 了 有 十 多 年 了

It cannot be bought for 2,000 cash; *liang tiao ch'ien mai puh tao.*
Go and change your clothes; *ch'ü huan i-shang.*
Give him $2 more; I will give him more than $2; *to chih t'a liang-k'uai ch'ien, o iao chih t'a liang-k'uai to ch'ien.*
He reckons accounts with a pencil; *t'a iong pih suan chang.*
This is of no account; *chæ-ko suan puh teh shen-mo.*
The '*Ta-fah*' money shop has closed its doors; *Ta-fah ch'ien-tien kuan liao mcn.*
There is one God; *iu ih-uei Chen-shen.*

Translate:—$102. $30.26. $706.08. $.10. $.15. $.84. $1,060.07. $20,406.09. $200 or $300. $1 or $2. ¼ of a dollar. ¾ of a dollar. $2¾. Tls. 86. Tls. 65. Tls. 104.06. Tls. .10. Tls. .29. Tls. .40. Tls. 100.01. Tls. 1½ million. ¾ of a tael. ¼ of a tael. Tls. 1¼. Tls. 2¾. Why does he not repay that Tls. 206.24? Last month he asked me to lend him $3.00. I said, When will you repay me? He said, On the 3rd of next month. I thereupon lent him $3.00. To-day the dollar changes for 1,260 cash; three days ago the tael changed for 1,800 cash. I still have a balance due to him of 20 tael cents. When the account was reckoned, he went to the street to buy things. Why has he come to look for me? Who knows! Who are you looking for? I have come to look for a man named Uan to borrow a few hundred cash of him. I said, You look for him in vain. A thousand cash more or less does not matter. The money shop on the main street opened its doors to-day. Have you any cash notes? Yes, I have two.

Writing Exercise:—換 算 洋 錢 就 現 在 金 R. 167.

READING LESSON IX. 九 第 要 輯

More Money than Sense.

有錢無智

章好眼就說、我是昨天從家來的、因我的事情多、兩天纔得辦[1]完、昨天我在城東頭[2]、太平街上、在雙順[3]字號外頭、看見有十幾個人在那裏說話、我上去一看、就看見一個少年人在那裏、有二十幾歲、又哭[4]又罵、我慢慢的問人就知道他姓方、叫方過快、住在西[5]

1. *Pan* 辦 To transact; to manage. L. 10.
2. *Tong* 東 The east. L. 12.
3. *Shuen* 順 Favourable. L. 12.
4. *Iu k'uh iu ma* 又哭又罵 Both crying and swearing. L. 17.
5. *Hsi-hsiang* 西鄉 The country to the west of the city.

鄉、家裏有錢有地、在他那裏[1]有一個四十幾歲的人、姓萬、叫萬作假那個人眞眞不好、說話好[2]聽、口[3]甜心苦、早幾個月就是八月間、作假和過快閒談說、過幾天他要進城去換錢、若過快有錢要換、他也可以給他換[4]回來、過快以[5]他的話爲眞、回到家中、第二天要和人算賬、因沒有錢票、光有銀子、和洋錢、就心[6]裏想、明天作假要進城去、我可以請他給我換票子來、就拿出三個元寶、七錠銀子、一百零四塊洋錢、上作假那裏去、請他帶到城裏去換、作假說、這[7]算小事、你我是多年的好朋友、這不[8]費事、我明天去換就是了、過快謝謝就回去了。等兩天作假不回來、再等幾天還是不回來、到了二十九日晚上、有一個人把幾十張票子拿來、說是作假托[9]他把這些先帶來、又說、作假現在回[10]不來、因他的一個朋友請他上慢回城去、辦幾件要緊的事、但這事一辦完了、他趕[11]十月初幾要

1. *Tsai t'a na-li* 在他那裏 There, where he was living.
2. *Hao t'ing* 好聽 Good to listen to; specious. See 好看 Reading Lesson 8.
3. *K'eo³ t'ien² hsin¹ k'u³* 口甜心苦 Mouth sweet, heart bitter—a fair-spoken villain.
4. *Huan huei-lai* 換回來 Change it and bring it back.
5. *I³ t'a-tih hua uei chen¹* 以他的話爲眞 Accepted his statement in good faith. L. 19.
6. *Hsin li hsiang³* 心裏想 Thought to himself.
7. *Chæ suan hsiao si* 這算小事 This is a mere nothing.
8. *Puh fei si* 不費事 Gives no trouble. L. 17.
9. *T'oh* 托 To entrust with; to commission. L. 22.
10. *Huei puh lai* 回不來 Could not return.
11. *Kan³* 趕 By. L. 11.

回來、把那些票子如數[1]交清、過快得了這幾十張票子、又聽作假十月間要回來、就放[2]了心。再過幾天就進城買東西、把票子帶着上錢舖去換、這一換、纔知道都是假的、[3]一張也不能用、他一聽見都是假的、就哭起來、後來[4]罵天罵地又罵作假。但他這樣罵也無[5]用、作假若回來就可以說、我換的票子都不錯、必[6]是那帶票子的人換了假的。過快眞[7]可憐、銀子、錠子、洋錢都沒有了、就是去找作假也[8]怕找不到、就是找到了、問他要銀子、作假說他沒有銀子、怎麽樣呢。話說完了、雙喜的父親說、那個人我早已認識、十幾年前他借我十幾塊錢、到現在沒有還我、我也借給他幾吊錢、一副天平、也沒有拿回來給我、他說話句句是假的、人萬不可和他辦事。話說到這裏、有十點多鐘了、就都去睡覺、[10]明天早晨和老板算賬、又多給他幾個水錢、[11]叫帶來的那人把東西挑走了、就都趕快回

1. *Ru² su⁴ chiao¹ ch'ing¹* 如數交清 Would hand over the exact amount.
2. *Fang liao hsin* 放了心 Let his mind go—made his mind easy.
3. *Ih chang ie* 一張也 Not a single note. . . .
4. Cursed both heaven and earth.
5. *U²-iong⁴* 無用 Useless. L. 15.
6. *Pih⁴ shi* 必是 It must have been. L. 18.
7. *K'o³ lien²* 可憐 Pitiable ; to be pitied. L. 21. 23.
8. *Ie³ p'a⁴* 也怕 Also fear—in all probability. L. 13.
9. *Hua shoh tao chæ-li* 話說到這裏 When the conversation had reached this point. . . .
10. *Shui⁴ chiao³* 睡覺 To go to sleep ; to go to bed. L. 15.
11. *Shui ch'ien* 水錢 Water money—a 'tip' for bringing hot water, etc.

去。雙喜把新帽子送小兄弟、叫他戴上、又把省城裏的事都說給母[1]親聽、又把作假哄[2]過快的事也說給他兄弟們聽聽、若他再和父親進城、再聽些事情、我必要在下課再寫了。

1. *Mu*[3] *ch'in*[1] 母親 Mother. V. 2.
2. *Hong*[3] 哄 To deceive; to 'do.' L. 17.

LESSON X. 第十課

邊[1]	*pien*	A side; a border.
海[3]	*hai*[27]	The sea.
心[1]	*hsin*[1]	The heart; mind. The centre.
都[1]	*t* { *u* / *eo*	All; the whole.
喝[1]	*hoh*	To drink. To shout.
信[4]	*hs* { *in* / *s*	To believe-in-on. A letter; news.
各[4]	*koh*	Each; every.
愛[4]	*ai*	To love; to be fond of.
辦[4]	*pan*	To manage; to arrange. To do.
站[4]	*chan*	To stand. A stage of 60 to 90 *li*.
靠[4]	*k'ao*	To lean against; to trust to. Near to.
纔[2]	*ts'ai*	Just now. Thereupon; and then.
呢[2]	*ni*	An interrogative and emphatic particle.
路[4]	*lu*[14]	A road; a way.
光[1]	*kuang*	Light; bare; only.
菜[4]	*ts'ai*	Vegetables; herbs.
起[3]	*ch'* { *i* / *k*	To rise. To begin.
樣[4]	*iang*	A pattern. A kind; a manner.
肉[4]	*r* { *o*[2] / *uh*	Flesh; meat.
魚[2]	*ü*[14,38]	Fish.
饅[2]頭[2]	*man-t'eo*[1]	Bread; steamed bread.
攏[3]總[3]	*long-tsong*	All.
告[4]訴[4]	*kao-su*	To tell; to inform.
釘[1]子[3]	*ting-tsi*[1,21].	A nail. Read *ting*[4] To nail.
門[2]徒[2]	*men-t'u*[1]	A disciple.
不[1]過[4]	*puh-ko*	Simply; nothing more than; but.
身[1]體[3]	*shen-t'i*[1]	The body.
怎[3]麼[3]樣[4]	*tsen-mo-iang*	How? how about? What if . . ., what then?

習慣成自然 *Practice makes perfect.*

'All' expressed by *tu* 都 and *long-tsong* 攏總.

1. The word 'all' is used more freely in Chinese than in English. *Tu* 都 follows the noun and has the special function of summarizing all that goes before—gathering it up in a comprehensive form. After two things have been mentioned it may be translated by 'both': preceding a negative it gives a turn to the sentence which may be rendered by 'not any'; 'none'. In distinctly idiomatic sentences it can scarcely be translated. After an enumeration it is joined to 有 *iu*.

Long-tsong 攏總 or similar words, on the other hand, *precede* the noun, and are also often used when 都 *tu* follows; the use of both words roughly corresponding to 'in all'; 'the whole of,' etc., in English.

There are here, in all, 3,000 people; *tsai-chœ-li long-tsong iu san-ch'ien ren* 在這裏攏總有三千人.

I have not a single cash in the house; *o chia-li ih-ko ta ch'ien tu muh iu* 我家裏一個大錢都沒有.

All those clothes are washed; *na-hsie i-shang tu hsi-liao* 那些衣裳都洗了.

None of them will come; *t'a-men tu puh lai* 他們都不來.

He is able to read, write and reckon; *nien-shu, hsie-tsï, ta-suan-p'an, t'a tu huei* 念書, 寫字, 打算盤, 他都會.

He has meat, fish and vegetables; *ro, ü, ts'ai, t'a tu iu* 肉魚菜他都有.

All the men, women and children have just gone; *nan-ren, nü-ren, hai-tsï, long-tsong tu ts'ai tseo liao* 男人女人孩子攏總都纔走了.

'Each', 'Every'—how expressed.

2. Such words as 'each', 'every', 'different', etc., that individualize or give a distributive meaning may be expressed in three ways:—

a. By the use of 各 *koh* before a noun. Where 各 *koh* is repeated, it may be translated by 'own'; *e.g.*,

There is stone of every kind; *koh-iang shïh-t'eo tu iu* 各樣石頭都有.

Every man has his own ideas; *koh ren iu koh ren tih i-sï* 各人有各人的意思.

b. By the repetition of some nouns; *e.g.*,

Everybody loved him; *ren ren tu ai t'a* 人人都愛他.

Each house has a lamp; *chia chia tu iu teng* 家家都有燈.

c. By repeating the N. A. of the thing in question; *e.g.*,

You must wash each of these garments; *chœ-hsie i-shang chien chien tu iao hsi* 這些衣裳件件都要洗.

Each of these ten cash notes is false; *chœ shïh chang ch'ien-p'iao, chang chang tu shï chia tih* 這十張錢票張張都是假的.

Tih 的 as indicating an Agent.

3. Many words used in English to indicate 'an agent,' are formed by the addition of such suffixes as 'or,' 'er,' etc.; as, 'hatter,' 'professor.' In other cases definite names are given to persons engaged in certain occupations; such names usually having something distinctive to point out the occupation in question; as, 'paper hanger.' The same distinction is made in Chinese; the word 的 *tih* indicating the agent and taking the place of the suffixes 'er,' 'or,' etc. Thus used, its force is that of 'he who,' or, 'they who'. For instance, 'a water carrier' is 挑水的 *t'iao-shui tih, i.e.,* 的 *tih,* he who, 挑 *t'iao,* carries, 水 *shui,* water. The word 'some' is similarly formed, *e.g.,* Some carried boxes, some tables 有挑箱子的 *iu t'iao hsiang-tsï tih,* 有挑棹子的 *iu t'iao choh-tsï tih; i.e.,* there were those who carried boxes; there were those who carried tables. Sometimes 有的 *iu tih* immediately precedes the noun; *e.g.,* 有的挑箱子, 有的挑棹子 *iu tih t'iao hsiang-tsï; iu tih t'iao choh-tsï.*

Some sold meat, some sold fish; *iu mai ro tih, iu mai ü tih* 有賣肉的, 有賣魚的.

They are washermen; *t'a-men shï hsi-i-shang-tih* 他們是洗衣裳的.

Tell the shoemaker to come to-morrow morning; *chiao tso-hsiai-tih ming-t'ien tsao-ch'en lai* 叫作鞋的明天早晨來.

He is a literary man; *t'a shï ko nien-shu-tih* 他是個念書的.

Ch'i-lai 起來 as an Auxiliary Verb.

4. *Ch'i* 起 is used as an auxiliary verb and often denotes the beginning of an action. More generally, however, it is joined with 來 *lai,* when 起來 *ch'i-lai* may be used alone as a principal verb meaning, 'To get up; to rise'; or be joined as an auxiliary to another verb. The same is true of 出 *ch'uh,* which may take either 來 *lai* or 去 *ch'ü,* as, 出來 *ch'uh-lai,* To come out; 出去 *ch'uh-ch'ü,* To go out, but which may also be used in the same auxiliary manner as 起來 *ch'i-lai* with another verb; *e.g.,*

Get up earlier to-morrow morning; *ming-t'ien tsao ih-tien ch'i-lai* 明天早一點起來.

He has just gone out; *t'a ts'ai ch'uh-ch'ü* 他纔出去.

They have come out; *t'a men ch'uh-lai-liao* 他們出來了.

He cannot afford to buy that hat; *na-ting mao-tsï t'a mai puh ch'i* 那頂帽子他買不起.

Carry out this table; *pa chœ-chang choh-tsi t'ai ch'uh-ch'ü* 把這張棹子抬出去.

可以 as an Auxiliary Verb.

Pien 邊 Idiomatic use of.

5. *Pien* 邊 joined to 這 *chœ* or 那 *na* is used to indicate a near or a remote locality; *e.g.*,

Put it down over here; *fang tsai chœ-pien* 放在這邊.

Gold is produced in these parts; *chœ-pien ch'uh chin-tsï* 這邊出金子.

Do you use the abacus in your part of the world? *ni-men na-pien iong puh iong suan-p'an!* 你們那邊用不用算盤.

Iang 樣 as indicating Manner.

6. One way of indicating 'mode', or 'manner' is by the use of 樣 *iang*. It furnishes, as it were, the *pattern* according to which anything should be done.

In N. China 這麼 *chœ-mo* and 那麼 *na-mo* are more commonly used than *chœ iang* 這樣 and *na-iang* 那樣: *tsen-mo-iang* 怎麼樣 may be interrogative or not according to the connection; *e.g.*,

This is the same; *chœ shï ih-iang* 這是一樣.

Not the same; *puh ih-iang* 不一樣.

That is different; *na shï liang-iang* 那是兩樣.

There are all sorts; *iang iang tu iu* 樣樣都有.

You must do it this way; *iao chœ-iang tso* 要這樣做.

Not so; *puh shï chœ-iang* 不是這樣.

This is a different idea; *chœ shï liang-iang-tih i-sï* 這是兩樣的意思.

How about him? *t'a tsen-mo-iang ni?* 他怎麼樣呢.

But what if he has no money? *t'a muh iu ch'ien tsen-mo-iang ni?* 他沒有錢怎麼樣呢

What did he say? *t'a tsen-mo shoh ni?* 他怎麼說呢.

His child is only so, so; *t'a-tih hai-tsï puh tsen-mo-iang* 他的孩子不怎麼樣.

N.B. This is the origin of the pidgin English phrase, "this fashion"; "that fashion"; "what fashion can do?"

Uses of *mo* 麼 and *ni* 呢.

7. In Lesson I, Section 4, 麼 *mo* was defined as an Interrogative Particle: 呢 *ni* is used in a somewhat similar way, only as the sign of an indirect question, and may follow when a question is already asked. In some cases it merely adds emphasis; *e.g.*,

Why do you strike me? *ni uei-shen-mo ta o ni?* 你爲甚麼打我呢.

Why does he not come to-day? *t'a chin-t'ien uei-shen-mo puh lai ni?* 他今天爲甚麼不來呢.

What is he doing over there? *t'a tsai-na-pien tso shen-mo ni?* 他在那邊作甚麼呢.

NOTES.—*a. Tsen-mo* 怎麼 is often used before verbs instead of *tsen-mo-iang* 怎麼樣.

b. Shen-tsï 身子 is also used for 'body', but unlike *shen-t'i* 身體 it may be applied to the 'body' of a ship, etc.

c. Chan 站 takes no N. A.; *e.g.*, One stage of a journey; *ih-chan lu* 一站路.

[*See Lesson XXVIII.*]

MISCELLANEOUS EXAMPLES. 句雜

They are all here; *t'a-men tu tsai-chæ-li.*
Those four men are all standing outside the door; *na si-ko ren tu chan tsai men uai.*
Each person manages his own affairs; *koh ren pan koh ren tih si.*
He has both coarse ones and fine ones; *ts'u tih hsi tih t'a tu iu.*
Each one of those men is bad; *na-hsie ren ko ko tu puh hao.*
He is a letter carrier; *t'a shī ko song-hsin-tih.*
His elder brother is an engraver; *t'a-tih ko-ko shī ko k'eh-tsi-tik.*
They cannot carry it out; *t'a-men t'ai puh ch'uh-ch'ü*
Tell him to stand up; *chiao t'a chan ch'i-lai.*
I only want two; *o kuang iao liang-ko.*
Have you a gold coinage where you come from? *ni-men na-pien iu chin-ch'ien muh iu?*
We must all trust the Saviour; *o men tu iao k'ao Chiu-chu.*
The Saviour loves men; *Chiu-chu ai ren.*

Translate:—He is only talking false to you; you must not believe him. The ten nails he bought for me a few days ago are all good for nothing; not one is fit for use. Invite him to come out, and say to him that I have a small matter I wish to tell him. Mr. Fang has two boys and two girls; each one of them is good. Why will he not drink that cup of tea? I have no ready money in hand; I have nothing but a cash note for 2,000 cash. The baker said, Let every man go his own way. That young child cannot get up. Each of those men who came during the summer of last year, can speak Chinese, but they do not speak very well. The black garment that the fishmonger wears was given him by the butcher: the vegetable seller also has six red garments, not one fit to be seen. He came back an hour ago, and has just gone out: Where has he gone to? He told me he was going over to Mr. Pien's to ask him for the loan of $2.00. I asked him in this way and that, but he still did not understand my meaning. The three characters 路, 喝, 心, are not written in this way He has been here two weeks; why does he not go? He believes and trusts in the Saviour: how about you? I also believe and trust in Him with all my heart. All those who believe and trust in the Lord obtain salvation.

Writing Lesson:—各都樣信起愛海心 R. 61.

READING LESSON X. 十第要輯

Seeing the Sights.

城外遊觀

前兩年、五月初三、張家[1]的大兒子到我家裏來、對我說、你今天有事沒有、我說、沒有甚麼要緊的事、他說、我帶你出城到眞元字號那裏看[2]看熱鬧好不好、我說、那很好、我就先上樓[2a]去、洗了臉、換了衣裳、戴上涼帽[3]、等不多時我就下樓來、我們兩個人就上城外去。我們一出城門、看見有很多的人[4]、男女老少都有、有鄉下來買東西的人、有本城的人、有外人、有幾個是上海人、也有幾個是京城[5]人、各有各的口音[6]、臉面[7]也都不一樣、有穿好衣裳的、有沒戴帽子的、有抬石頭的、有送老女人回家去的、樣樣都有。各人說話也不一樣、有放高聲[8]說這個的、有講大話[9]說那個的。在舖子外頭也有換錢的、也有賣

1. *Chia* 家 is often added to nouns to indicate an individual: here 張家 =Mr. Chang. L. 27.
2. *K'an k'an reh-nao* 看看熱鬧 To see the sights.
2a. *Leo* 樓[2] Upper storey.
3. *Liang*[2] *mao* 涼帽 A summer (lit. cool) hat.
4. *Nan nü lao shao* 男女老少 Male and female, old and young; i.e., people of all kinds.
5. *Ching*[1] *ch'eng*[2] 京城 The Metropolis; capital of a country. V. 3.
6. *K'eo*[3] *in*[1] 口音 Pronunciation. L. 19.
7. *Lien*[3] *mien*[4] 臉面 Face, countenance. Two characters of similar meaning are often used together for the sake of euphony.
8. *Fang*[4] *kao*[1] *sheng*[1] 放高聲 To speak in a loud voice.
9. *Chiang ta hua* 講大話 The same meaning as the above entry. The same thing is often said in two ways to preserve the balance of sentences and to make good rhythm.

菜的、還有賣盆的、賣燈的、這邊有站在路上用粗紅碗、喝冷茶的、還有個長臉的少年人、靠城門吃熱饅頭、更不好看的、是個五十幾歲的人、光穿一隻鞋坐在板凳上、用熱水洗脚。我有意買幾件零碎東西帶回家去送人、但沒有帶錢、光有三個銅(角子)回去拿呢、也沒有工夫、我就借一塊零幾角洋錢、說、一回到家我就要還你。有個人在那裏賣各樣的東西、粗的、細的、黑的、黃的、都有、海外來的也有、本城出的也有、各是各的價錢、但東西不怎麼樣、我問他甚麼價錢、他說老先生我不好意思問你多要、外路來的東西貴、愛那一樣可以買那一樣、這個小的不過要你半塊錢、這也不算多、我說太貴、我買不起、我們纔要走、他就把我們叫回來、說、少賣八十個錢怎麼樣呢、肯買不肯買、我還他的價、說、給你四角、他說再

1. *Hoh* 喝 To drink. *Ch'ih* may be applied both to eating and drinking, but *hoh* 喝 can only be used for drinking.

2. *Leng*³ *ch'a*² 冷茶 Cool tea. This is often provided as a work of merit, and placed in large crock by the road side. To do this is spoken of as *shæ ch'a* 捨茶 To give away tea.

3. *Keng puh hao k'an tih* 更不好看的 What was more unsightly. . . .

4. *Ling*³ *sui*⁴ *tong-hsi* 零碎東西 Odds and ends.

5. *Huei ch'ü na ni* 回去拿呢 Should I return for it?

6. *Puh tsen-mo-iang* 不怎麼樣 Not up to much.

7. *Lao* 老 here does not necessarily mean old in years; it is often used as a term of respect. Compare English, 'old fellow.'

8. Note the idiom—*ai na-ih-iang* 愛那一樣 like which kind, *mai na ih iang* 買那一樣 buy which kind; i.e., buy whichever kind you prefer. See L. 21 *g*.

9. *Mai puh ch'i* 買不起 Cannot afford to buy it. See Note 5, Reading Lesson 6.

10. *Huan t'a tih chia* 還他的價 Made him an offer. *Huan chia* 還價 is to make an offer in response to a price asked.

添[1]五分就是了、這也是不[2]彀本、四角五不過換五百幾十個大錢、我就慢慢的數給他、不少給他一個、他對賣魚的說各人有各人的心、這位先生不錯。我們又走了幾步[3]、到了一塊空[3a]地、就看見一個說書的[4]、說三國[5]、有一二百人站在那裏聽、他說得也好、人都愛聽、我們到他那裏他快要說完、請人多給他幾個錢可以買茶喝。[5a]我們往東走、又看見一個人擺[6]一個小攤子[7]、上頭擺了幾十本書、有大的、有小的、有紅面子[8]的、有黃面子的、他站在那裏勸[9]過路[10]的人買、我這纔曉得他是賣書[11]的。有一個人把一本書拿起來、聞[12]一聞說、這個書有[13]味、就放下走了、他走了以[14]後又[15]來了幾個人看看、賣書的說、這些書不是賣的、是半送半賣的、你們看這本馬太[16]福音書[17]、不過賣八個大錢、就是紙也買

1. *T'ien* 添 To add to.
2. *Puh keo pen* 不彀本 Under cost price.
3. *Pu* 步[4] A step. 3*a*. *K'ong* 空[1] Empty. V. 2.
4. *Shoh-shu-tih* 說書的 A story teller.
5. *San kueh* 三國 The Three Kingdoms. A popular historical novel covering a period of Chinese history from the middle of the second to the middle of the third century A. D. 5*a*. *Wang* 往[3] Towards.
6. *Pai*[3] 擺 To place ; to set up. L. 11.
7. *T'an*[1]*-tsi* 攤子 A stall.
8. *Mien*[4]*-tsi* 面子 A cover ; a surface. L. 29.
9. *Ch'üen*[4] 勸 To exhort ; to persuade. L. 15.
10. *Ko lu tih ren* 過路的人 Passers-by.
11. *Mai-shu-tih* 賣書的 A colporteur.
12. *Uen*[2] *ih uen*[2] 聞一聞 Smelt it. L. 28.
13. *Iu uei*[4] 有味 Has a flavour—'it smells.'
14. *I*[4] *heo*[4] 以後 Afterwards. L. 19. 他走了以後 after he had gone.
15. *Iu*[4] 又 Also ; in addition. In many cases, as here, it does not need to be translated, but merely indicates an additional particular. L. 14.
16. *Ma-t'ai* 馬太 Matthew.
17. *Fuh in*[1] *shu* 福音書 Gospel book.

不了、還有印工[1]不算、你們可以買兩本帶到家去看看、書中的道理[1a]也不錯、說、早一千九百多年前、有一位從天上到世界[2]上來、他爲甚麼來呢、[3]不是爲[4]的、是因爲他愛人、下來作他們的救主。他還說多少話、勸他們信這書中的話、他說完了有好幾個人就買他的書帶走了。那時天不早、我們也家去了。

1. *In⁴ kong¹* 印工 'Printing work'—the printing. L. 25.
1a. *Tao-li* 道⁴理³ Teaching. L. 11.
2. *Shi³ kiai⁴* 世界 The world. L. 15.
3. *Puh shi uei p'ang tih* 不是爲旁的 For nothing else than; for no other reason than.

VOCABULARY II. 二第彙字

鹽[2]	*ien*	Salt; brine.
羊[2]	*iang*[9]	A sheep; a goat.
牛[2]	*niu*[14]	An ox; a cow.
猪[1]	*chu*[23]	A hog; a pig.
狗[3]	*keo*[14]	A dog; a term of contempt.
掛[4]	*kua*	To hang up. N.A.
唱[4]	*ch'ang*	To sing.
髒[1]	*tsang*	Dirty; filthy.
板[3]	*pan*[2]	A plank; a board.
騎[2]	*ch'* / *k* + *i*	To ride an animal; to stride.
窮[2]	*ch'* / *k* + *iong*	Poor; needy.
空[1]	*k'ong*	Empty. Read *k'ong*[4] Leisure. A deficit.
綫[4]	*hs* / *s* + *ien*[14 21]	Thread; wire.
死[3]	*sï*	To die; dead.
針[1]	*chen*[21]	A needle; a pin; a probe.
滿[3]	*man*	Full; the whole.
馬[3]	*ma*[11]	A horse.
雞[1]	*ch* / *k* + *i*[9]	A fowl; a chicken.
鐵[3]	*t'ieh*	Iron.
母[3]	*mu*	A mother; a dam; female.
親[1]	*ch* / *ts* + *in*	Related. Relatives. Intimate. Self; in person.
官[1]	*kuan*	An official; a mandarin.
戴[4]	*tai*	To wear on the head or on the nose.

早年各色各樣工作，
他都曾干過，有時
不免陷入困境，有
時甚至窮得身無分
文，但他中年忽然
開始向自己的興
趣方面發展，終於
成爲一個著名的
畫家。

[illegible] work' – to print. [illegible]
[illegible] Washing. [illegible]
[illegible] the soil. [illegible]
[illegible] [illegible] for nothing [illegible]

VOCABULARY IX. 二九單字

窗		Soil; [illegible]	
牛		[illegible]	
跑		[illegible]	
到		[illegible]	
跳		To [illegible]	
從		[illegible]	
雲		To [illegible]	
雪		[illegible]	
雨		[illegible]	
風		[illegible]	
冰		[illegible]	
雷		[illegible]	
電		[illegible]	
冷		[illegible]	
熱		[illegible]	
暖		[illegible]	
涼		[illegible]	
晴		[illegible]	
陰		[illegible]	
濕		[illegible]	
乾		[illegible]	
霧		[illegible]	
露		[illegible]	
霜		[illegible]	
雹		[illegible]	
雪		[illegible]	
雨		[illegible]	
風		[illegible]	
冰		[illegible]	
雷		[illegible]	
電		[illegible]	
冷		[illegible]	
熱		[illegible]	
暖		[illegible]	
涼		[illegible]	
晴		[illegible]	
陰		[illegible]	
濕		[illegible]	
乾		[illegible]	
霧		[illegible]	
露		[illegible]	
霜		[illegible]	
雹		[illegible]	

縫[2] *feng* To sew. Read *feng*[4]. A joint; a seam.

富[4] *fu* Wealth; wealthy.

根[1] *ken* A root. N.A.

淨[4] *ch / ts* } *ing* Pure; clean.

河[2] *ho*[27] A stream; a river.

木[4]頭[2] *muh-t'eo*[21] Wood; timber.

父[4]親[1] *fu-ch'in* Father.

母[3]親[1] *mu-ch'in* Mother.

老[3]板[3] *lao-pan* A master; an employer.

官[1]話[4] *kuan-hua* The Mandarin dialect.

乾[1]淨[4] *kan-ching* Clean; pure.

十[2]字[4]架[4] *shih-tsï-chia* A cross.

一[1]座[4]山[1] *ih-tso shan* A hill; a mountain.

一[1]輛[4]車[1] *ih-liang-ch'œ* A cart; a carriage.

做[4]買[3]賣[4] *tso-mai mai* To trade; to do business.

一[1]匹[3]驢[2]子[3] *ih-p'ih lü-tsï* A donkey.

一[1]乘[2]轎[4]子[3] *ih-ch'eng chiao-tsï* A sedan chair.

NOTES.—*a. Tso chen-hsien* 做針綫 'To do needle thread'—to sew.

b. Ch'in 親 is usually omitted in speaking of father and mother together; *e.g.*, 我的父母都不在了 *o-tih fu-mu tu puh-tsai-liao*; Both my father and mother are dead.

READING LESSON Xa. 十第要輯次

Current Chat.

解釋疑問

道光年間、中國人過海到外國去的[1]不多、外國人過海到中國來的也不多、這是爲甚麼呢、是因爲有的人怕[2]去、有的人沒有錢去、有人說、有女人國、那邊的人都是女人、不[4]

1. *Tih* 的 here=who; 中國人 Chinese, 的 who, 過海到外國去 crossed the sea to foreign countries, 不多 were not many. So in the next sentence.

2. *Pa*[4] 怕 To be afraid. I., 13.

3. *Nü ren kueh* 女人國 The country of women. Books about other countries, published twenty years ago, abounded in the most grotesque descriptions of foreigners and foreign countries.

4. *Puh hao ch'ü* 不好去 Was inadvisable to go.

好去、也有說、外國都是野人[1]、不穿衣裳、吃生米[2]、還有人說、是半人半鬼[3]、也有人說、是人頭馬身子、所以[4]後來有外國人到了中國、人看見他們的頭髮[5]是黃的、臉是白的、穿的衣裳很緊、戴的帽子和中國帽子兩樣、一大半就害怕了[6]、不敢[7]和他們來往[8]、也有造謠言說、外國人來挖眼做千里鏡[9]、挖心做藥[10]、叫沒有出過門[11]的更害怕、就是有先生來傳教[12]、到那一座城去、要租房子[13]住[14]、下人也不敢給他們租房子、怕鄰居[15]說他們的不是、又怕官要打他、但日久見人心[16]、慢慢的人就知道他們都是人、是吃熟飯[17]、不吃生米的、買東西給錢不虧負人[18]、也講理[19]、到處[20]就有肯租房

1. *Ie*³ 野 Wild; savage. L. 27.
2. *Seng*¹ *mi*³ 生米 Uncooked rice.
3. *Kuei*³ 鬼 A devil. L. 25.
4. *So*³ *i*³ 所以 Therefore. L. 18.
5. *T'eo*² *fah* 頭髮 Hair of the human head. L. 22.
6. *Hai*⁴ *p'a*⁴ *liao*³ 害怕了 Were afraid.
7. *Puh kan*³ 不敢 Did not dare to.
8. *Lai*² *uang*³ 來往 To have intercourse with.
9. *Tsao*⁴ *iao*²-*ien*² 造謠言 To circulate evil reports. L. 29.
10. *Ua*¹ *ien*³ 挖眼 To dig out the eyes. L. 22.
11. *Ch'ien*¹ *li*³ *ching*⁴ 千里鏡 A telescope.
12. *Ioh*⁴ 藥 Medicine. V. 3.
13. *Ch'uh men* 出門 To travel. L. 17.
14. *Ch'uan*² *chiao*⁴ 傳教 To propagate religion.
15. *Tsu*¹ 租 To rent. L. 26. 15*a*. *Fang-tsi* 房子 A house. L. 11.
16. *Lin*² *chu*¹ 隣居 Neighbours. V. 6.
17. *Shoh* 說 here=To blame; to find fault with.
18. *Rih*⁴ *chiu*³ *chier*⁴ *ren*² *hsin*¹ 日久見人心 In the course of time men's motives may be seen.
19. *Shuh fan* 熟飯 Cooked rice. L. 21.
20. *K'uei*¹ *fu*⁴ *ren*² 虧負人 To take advantage of, or defraud others.
21. *Chiang li* 講理 Spoke reason; i.e., were reasonable.
22. *Tao*⁴ *ch'u*⁴ 到處 Everywhere. L. 29.

[illegible]

子給他們住的。那時有一個姓戴的、叫戴德生[1]、住在浙江省[2]、杭州府[3]、天天在城裏城外傳教、治病[4]、人很和氣[5]、滿心愛人、信他的人就不少、得空他們到他家裏去、一面聽他傳教、一面問他外國是甚麼樣的地方、有山沒有、有月亮[7]、有太陽[8]、有海、有河沒有、他就把外國事情、風俗[9]、都說給他們聽。有一天、有一個人來說、現在先生有空沒有、戴先生說有空、請坐、那人說、我來問一兩件事、不知道可以問得麼、先生說、可以問得、那人說、前天我騎馬、騎到山那邊去、有一個做買賣的說、在外國、人會說話、但馬、狗、雞、驢子、都不會叫、我就說、沒有這話。也有富有錢店的老板說、外國人生的時候、算一百歲、後來一年少算一年。有個抬轎的說、外國那邊金、銀、銅、鐵、都有、也多得很、他也說、那邊出木頭、出鹽、出鐵、出針、出得也好。還有個年老的女人、在那裏做針綫、說他的大兒子告訴他說、外國

1. *Tai Teh-seng* 戴德生 the Rev. J. Hudson Taylor, founder of the China Inland Mission.

2. *Cheh⁴-chiang³ seng³* 浙江省 The province of Chehkiang.

3. *Hang³ cheo³ Fu³* 杭州府 Hangchow, the provincial capital of Chehkiang.

4. *Chi⁴ ping⁴* 治病 Treated diseases. V. 3.

5. *Ho²-ch'i⁴* 和氣 Friendly; affable.

6. *Ih-mien ih-mien* 一面一面 On the one hand and on the other hand.

7. *Üeh-liang⁴* 月亮 The moon. V. 4.

8. *T'ai⁴-iang²* 太陽 The sun. V. 4.

9. *Feng¹-suh* 風俗 Customs; usages. L. 23.

城裏滿街[1]是人、滿處是有錢的人、都是富的、沒有窮的、人也都乾淨、一點也不髒、街上也很乾淨、人天天洗手、洗脚。他也說、官都戴小帽子、穿黑衣裳、不坐轎子、都坐馬車、帶兩三個人。他也說、那些馬車走得很快、抬轎的就說、這樣那邊抬轎的可憐、沒有飯吃、都要餓死[2]。我們在那裏正說話的時候、有個打鐵的來說、他到過外國纔回來、不過他沒說到了那一國、光說外國木頭板、都貴、樣樣東西也貴、買壺、買鐘、沒有不貴的、[3]也說六七月間天乾。他的話還沒有說完、就來了一個姓封的、說是我哥哥打發他來、請我快快騎回去見他、我就沒有工夫聽他們多說。他們說的那些話不曉得是眞的、是假的呢。戴先生說、一小半是眞的、一大半是假的、請先生再來可以再說罷。[4]我現在沒有工夫細講。[5]改日再見。

1. *Man kiai* 滿街 The whole street was full of. So below *man ch'u* 滿處 Every place was full of.
2. *O⁴-si³* 餓死 To die of hunger; to be very hungry. V. 5.
3. *Muh iu puh kuei tih* 沒有不貴的 Nothing that was not dear—everything was dear. Chinese abounds in negative ways of putting things.
4. *Tsai-shoh* 再說 To talk again. A common phrase for postponing any business.
5. *Kai³ rih tsai⁴ chien⁴* 改日再見 We will meet some other day.

REVIEW: LESSONS VI-X. 考課第二

1. In what order do the Chinese speak of the different divisions of time? Give two examples.

Which periods of time require the N. A. and which omit it?

下列各句譯爲英文

一、我們不能不說他是一個好人。

二、我們不能不說他是一個好人。

三、我們不能不說他是一個好人。

四、我們不能不說他是一個好人。

五、我們不能不說他是一個好人。

六、我們不能不說他是一個好人。

七、我們不能不說他是一個好人。

八、我們不能不說他是一個好人。

九、我們不能不說他是一個好人。

十、我們不能不說他是一個好人。

Give four examples of 的 forming Relative Clauses.

Illustrate in three sentences the difference in meaning and use between 把 and 給.

What characters indicate the addition of something extra? Give three examples.

What is the difference in the interrogative use of 幾 and 多少?

What difference is observed in asking the age of adults and children?

How does 貴姓 differ in use from 他姓甚麽?

Give the words used to express the Comparative and Superlative Degrees, and illustrate their use in six sentences.

How is the character of an action expressed? Give two examples

Give in three sentences the different meanings of 用.

Give two sentences shewing the usage of 會.

State the different kinds of Chinese currency, and give illustrations of the use of each kind.

Give two sentences shewing the different usages of 借, and two sentences shewing the different usages of 找.

Shew the difference between the use of 都 and 攏總 in four sentences.

Give two examples of the use of 各.

Illustrate in four sentences the use of 的 to denote an agent.

Give four sentences shewing as many uses of 樣.

What is the difference in usage between 麽 and 呢?

Translate Reading Lessons VIII and X.

2. Give sound, meaning and tone to the following characters:—

海 邊 喝 鋼 換 譯 綫 雞 富 掛 補 强 盆 眞 賣 買 黑 歲 戴
聖 高 濕 寬 慢 動 刻 秋 季 挑 快.

3. Correct, if necessary, the following, and give the reason for correction:—

一年有四個季。今年十二月初十三。三鐘點半。這是他東西買的。幾個中國句話。給我兩條手巾買。我不要再甚麽。他不還我那些個錢爲甚麽。他有多少個兒子。貴姓、我的姓張。這個一點好、那個得很好。你聽了錯。那個話他錯說了。他寫字用筆。把那

大頂帽子回拿來了。一塊二錢錢。二兩二角洋錢。五塊錢三角。錢換一千三吊。他會算算盤。三錢二角銀子。一萬個兩銀子。兩個字歲。都人在這裏。這都魚攏總是我的。我有三錢票。他們是肉買的。要做這樣。

4. Write in Chinese character:—God loves men. This man is competent to change money. He has gone out; he is not at home at present. Tell him to come back quickly. Get up; I want to return. He has all kinds of things. Male and female, old and young, are all willing to go. I lent him 20 tael cents. Every family has money. Two cash less than 100. Last month I had all sorts of things. He made a mistake in the reckoning. Give him 3,000 cash less. He buys things with money. Male and female come every day.

| | | |

英華合璧卷貳

益進

MANDARIN PRIMER

PART II

ADVANCED

官話課本

高 進

MANDARIN PRIMER

PART II

ADVANCED

Lesson XI. 第十一課

比[3] *pi* To compare; to compare with. Than.

及[2] *ch* / *k* } *ih* To reach to; to come up to. And.

至[4] *chi* To reach. Very.

如[2] *ru* Like; as. Equal to.

嘴[3] *ts* } *ui* / *ei* The mouth; the lips.

同[2] *t'ong* Together. The same as. All. And.

泡[2.4] *p'ao* To soak; to infuse. A blister.

擺[3] *pai* To place; to put; to spread out.

越[4] *üeh* Sign of comparative; to exceed.

和[2] *ho* With; and. Peace.

罪[4] *ts* } *ui* / *ei* Sin; crime. Suffering; retribution.

倍[4] *pei* Added to numerals ="fold;" "times."

着[2] *choh* An auxiliary verb. A move at chess.

像[4] *hs* / *s* / *ch'* } *iang* Like; similar. Resemblance.

蓋[4] *kai* To cover. A cover. To build.

住[4] *chu* To dwell; to stop. An auxiliary verb.

屋[1] *uh*[20] A room; a house.

似[4] *sï* Resembling; like.

道[4] *tao* A road; a way; a principle; a doctrine. To speak.

理[3] *li* Reason; principle; to regard.

布[1] *pu* Calico; cotton cloth.

好[3] 比[3] *hao-pi* As if; for example...

好[3] 像[4] *hao-hsiang* Like; as if.

房[2] 子[3] *fang-tsï*[20] A house; a room.

謝[4] 謝[4] *hsie-hsie* Thanks.

道[4] 理[3] *tao-li* Doctrine; what is right.

比[3] 方[1] *pi-fang* A comparison; an illustration; a parable. For instance.

比[3] 不[1] 上[4] *pi-puh-shang* Inferior.

趕[3] 不[1] 上[4] *kan-puh-shang* Not equal to; unable to overtake.

讚[4] 美[3] 詩[1] *tsan-mei-shï*[33.12.] A hymn.

Comparison—Degrees of.

1. Persons or things may be compared in three degrees, viz., *a.* Inequality; *b.* Equality; *c.* Superiority; as, This is not so large as that; This is as large as that; This is larger than that. These degrees are expressed in Chinese as follows:—

a. Inequality.—The commonest forms used in this construction are 沒有 *muh iu*, 不如 *puh ru*, 不及 *puh chih*, 比不上 *pi puh shang* or 比不得 *pi puh teh*, and 趕不上 *kan puh shang*; the latter from 趕[3] *kan* To follow; to drive.

忙人無智 *Hurried men lack wisdom.*

Lesson XI 第十一課

比	pi	To compare; to compare with Than	
及	chi	To reach to; to come up to. And	
全	chüan	To cause. Very.	
但	tan	Like; to Equal to.	
所	so	The mouth; the lips.	
同	t'ung	Together. The same. All. And.	
領	ling	To rank; to instruct. A bibber.	
擺	pai	To place; to put; to spread out.	
表	piao	Sign of comparative; to exceed.	
和	ho	With; and. Peace.	
差	ch'a	Not; error. Substitute; relation.	
照	chao	Adds to numerals—"total"; "times."	
着	chao	An auxiliary verb. A move at chess.	
像	hsiang	Like; similar. Resemblance.	
蓋	kai	To cover. A cover. To build.	
住	chu	To dwell; to stop. An auxiliary verb.	
差	ch'a	A room; a house	
四	ssŭ	Represent; like	
到	tao	A road; a way; principle; doctrine. To pass.	
理	li	Reason; principle; to govern.	
外	wai	Outside; foreign	
好比	hao-pi	As if; for example	
好像	hao-hsiang	Like; as if	
客棧	k'o-chan	A hotel; a room	
關照	kuan-chao	To ask; to tell	
送到	sung-tao	To deliver; to take to	
比方	pi-fang	A comparison; an illustration	
比不上	pi-pu-shang	Inferior to; not equal to	
趕不上	kan-pu-shang	Not equal to; unable to overtake	
譬如說	p'i-ju-shuo	Suppose; for instance	

Comparison—Degrees of.

1. Things or things may be compared in three degrees, viz., Equality, 2. Equality; c. Superiority; as, This is not so long as that; This is as large as that; This is larger than that. These degrees are expressed in Chinese as follo ws:—

a. Equality.—The commonest forms used in this construction are 比 and 如, 比 如 and 比 不 及 and 赶 不 上 and 像 or 比 不 得 and 不 得 and 赶 不 上 from 趕 kan, To follow; to drive.

比 方 說 罷 Illustrated more local matters

This is not so good as that; *chœ-ko muh iu na-ko hao* 這個沒有那個好.

My cake is not so large as yours; *o-tih ping-tsï puh ru ni-tih ping-tsi ta* 我的餅子不如你的餅子大.

This piece of land is not so good as that piece; *chœ-k'uai ti pi* (or *kan*) *puh shang na-k'uai ti hao* 這塊地比 (or 趕) 不上那塊地好.

The false is not equal to the true; *chia-tih pi puh teh chen-tih* 假的比不得眞的.

This pot is not equal to that pot; *chœ-pa hu puh chih na-pa hu* 這把壺不及那把壺.

It should be noticed that the last sentence has no word to indicate the point in which the inequality consists, as 及 *chih* rarely takes an adjective.

b. Equality.—This is expressed by 有 *iu*, 如 *ru*, 同 *t'ong* or 和 *ho*, 像 *hsiang* or *hao-hsiang* 好像, followed by the object to be compared and — 樣 *ih-iang*; *e.g.*,

He has as much money as I; *t'a iu o-tih ch'ien to* 他有我的錢多.

This door is as high as that one; *chœ-ko men iu na-ko men kao* 這個門有那個門高.

This basin is the same as that one; *chœ-ko uan t'ong na-ko uan ih-iang* 這個碗同那個碗一樣.

You speak like a Chinese; *ni shoh-hua ho Chong-kueh-ren ih-iang* 你說話和中國人一樣.

His heart is as deep as the sea; *t'a-tih hsin shen ru hai* 他的心深如海.

Just like him; *hsiang* (or *hao hsiang*) *t'a ih-iang* 像 (or 好像) 他一樣.

The negative form of this construction is used to indicate difference; *e.g.*,

This hill is different from that one; *chœ-tso shan ho na-tso shan puh ih iang* 這座山和那座山不一樣.

He rides differently from you; *t'a ch'i ma ho ni liang-iang* 他騎馬和你兩樣.

Northern Mandarin prefers 和 *ho* to 同 *t'ong* in this construction.

c. Superiority.—In Lesson VIII, Section 1 些 *hsie* and 很 *hen* or 頂 *ting* were said to form the simple Comparative and Superlative degrees. The extent or measure of superiority is denoted by 點 *tien*, 些 *hsie*, 更 *keng*, 倍 *pei* and 得多 *teh-to*; *e.g.*,

This is a little dearer than that; *chœ-ko pi na-ko kuei ih-tien* 這個比那個貴一點.

This cart is much larger than that one; *chœ-liang ch'œ pi na-liang ch'œ keng ta* 這輛車比那輛車更大.

This is three times as heavy as that; *chœ-ko pi na-ko chong san pei* 這個比那個重三倍.

His "Mandarin" is very much better than yours; *t'a-tih kuan-hua pi ni-tih hao teh-to liao* 他的官話比你的好得多了.

Twice as good; *hao teh liang pei* 好得兩倍.

Different degrees of the same thing, especially Time, Dimension and Quantity, are often compared by repetition; in this idiom 似 *si* is largely used in many districts and follows the adjective; *e.g.*,

Worse every year; *ih nien puh ru ih nien* 一年不如一年.

Better every day; *ih t'ien hao si ih t'ien* 一天好似一天.

Hotter every month; *ih-ko üeh reh ih-ko üeh* 一個月熱一個月.

This water is deeper than that; *chœ-ko shui shen chih na-ko shui* 這個水深及那個水.

Comparison denoted by *chœ-mo* 這麼 and *na-mo* 那麼.

2. In Lesson X, Section 6, both 這麼 *chœ-mo* and 那麼 *na-mo* were defined as indicating mode, or manner. They also denote comparison when some standard of comparison is either expressed or understood, and are the equivalents of the English "As . . . as this"; "As . . . as that"; *e.g.*,

Vegetables are not so dear as this; *ts'ai muh iu chœ-mo kuei* 菜沒有這麼貴.

The water is not so deep as that; *shui muh iu na-mo shen* 水沒有那麼深.

I want it so large; *o yao chœ-mo ta* 我要這麼大.

The above may be turned into adjectival phrases by the addition of 的 *tih*; *e.g.*,

A child of this size; *chœ-mo ta-tih hai-tsi* 這麼大的孩子.

A house as high as that; *na-mo kao-tih fang-tsi* 那麼高的房子.

Double Comparative: how formed.

3. A double comparative is formed by 越 *üeh*, followed by an adjective and then repeated; *e.g.*,

The more disciples the better; *men-t'u üeh to üeh hao* 門徒越多越好.

The larger the worse; *üeh ta üeh puh hao* 越大越不好.

Superlative Degree: Forms used for.

4. Some forms of the Superlative are used in certain connections, but usage forbids their use in others. Practice and observation alone can give proficiency in this matter, and shew where to use one form and where to use another; but the following examples may indicate some of the differences in usage. *Chi* 至 for instance, is largely used as an intensive with adjectives of time and quantity.

His "Mandarin" is very much better than yours. 他的官話比你的好得多了.

Twice as good; liǎng tsʻai yǒu hǎo 兩倍.

Different degrees of the same thing, especially Time, Dimension and Quantity, are often compared by repetition, as the Italian di is largely used in many dialects and follows the adjective, e.g.

Month after month; yüeh yüeh yǒu pu tung — 月月有不同.

Year after year; nien nien dou yu tsʻai — 年年都有災.

Day after day; jih jih tou yu kʻo — 日日都有客.

Hour after hour; shih shih tou yu jen — 時時都有人.

Thus, "deeper than that; shên-yü tsʻê 深於彼.

This river is deeper than that; chê-tiao ho shên yü nei-tiao ho 這條河深於那條河.

Comparison denoted by chêng-ho 正和 and 相 合.

2. In Lesson X, Section 4 both 正和 chêng-ho and 相 合 were defined as indicating proximity, or closeness. They do also in comparison when standard of comparison is either expressed or understood, and are the equivalents of the English "as . . . as this"; "as that"; e.g.,

Peaches are not so dear as this; 桃子不正和這麼貴.

The latter is not so deep as that; 後的不相合那麼深.

來 之 有 這 麼 貴.

他 沒 有 那 麼 深

The above may be turned into affirmative, e.g.,

A child of this size; chê-mo ta-ti hai-tzŭ 這麼大的孩子.

A house as high as that; nei-mo kao-ti fang-tzŭ 那麼高的房子.

Double Comparative. Form 3.

3. A double comparative is formed by 越 yüeh followed by an adjective and then repeated, e.g.,

The more disciples the better; mên-tʻu yüeh to yüeh hao 門徒越多越好.

The longer the worse; yüeh jo yüeh pu hao 越久越不好.

Superlative Degree: Forms used for

4. None forms of the Superlative are used in certain connexions, but never forms 1, 2, or 3 in other. 1, 2, 3 are used wherever in this section and where to be used, but the following examples may indicate some of the differences in usage. 至 for instance is largely used as an antonym with 起頭 of time and quantity

We 我 may be used before the auxiliaries 有 is and 要 like, as well as before most verbs, and also before adjectives and negatives. 不 is usually employed in speaking of such things as are not very pleasant and roughly corresponds to a similar usage in colloquial English : e.g., "I 'm Worried to death ;" " etc. The expressions 真 好 比 死 了 and 真 叫 人 急 得 要 命 (or 死 了) etc. ; e.g.

He went to 10 each of the very least ; (to obj. adj.) 他 買 東 西 一 樣 都 買 十 個 。

He is very (very) poor, all at the most ; 他 窮 極 了 也 不 過 窮 到 要 飯 吃 。

He is very good at riding ; 他 騎 馬 騎 的 很 好 。

He pays no very particular about his self-respect ; 他 不 大 講 究 自 己 的 體 面 。

They are very wealthy ; 他 們 很 有 錢 。

It is very inadvisable to marry in this way ; 這 樣 結 婚 很 不 可 取 。

I am thirsty ; 我 渴 了 。

I am thirsty old to-day ; 我 今 天 老 是 覺 得 口 渴 。

There is nothing larger than this ; 沒 有 比 這 個 大 的 。

Section 參 : Its Use and Forms.

5. (Use) 用 法 The absence of any conjunction of the verb is common to express particular forms. 動 詞 無 連 字 表 示 各 種 不 同 的 意 思 。 Such constructions denote continued action, and so approximate to the present participle. It is used frequently with 望 and 看 ; 望 is used more frequently in some districts than in others. 看 is also frequently used to indicate that an action is still going on ; e.g.

Two were sitting at the door talking ; 兩 個 人 在 門 口 坐 着 說 話 。

He was sitting listening ; 他 坐 在 那 裏 聽 着 。

He came on horseback, 他 騎 馬 來 的 。

He sinks deeply on his layer for a living ; 他 靠 着 睡 覺 過 日 子 。

He is still residing there 他 還 住 在 那 裏 。

否 定 式

The 不 (not) and 沒 (not) 有 are used in the Perfect Negative (see Lesson III) in certain connections, where it 'this' better than any other word ; 不 。

I cannot use it ; 我 不 用 。

Just opposite the door 正 對 着 門 。

I have found it 找 着 了 。

Hen 很 may ne used before the auxiliaries 有 *iu* and 要 *iao*, as well as before most verbs, and also before adjectives and negatives. *Sï* 死 is commonly employed in speaking of such things as are not very pleasant, and roughly corresponds to a similar usage in colloquial English; as, "Dead tired;" "Worried to death;" etc. The expression 再沒有比 *tsai muh iu pi* denotes something incomparably good or bad, etc.; *e.g.*,

He wants 40 cash at the very least; *t'a chï shao iao sï-shïh-ko ch'ien* 他至少要四十個錢.

He is only twenty years old at the most; *t'a chï to rï-shih sui* 他至多二十歲.

He is very good at riding; *t'a hen huei ch'i ma* 他很會騎馬.

That person is very particular about his self-respect; *na-ko ren hen iao lien* 那個人很要臉.

They are very wealthy; *t'a-men hen iu ch'ien* 他們很有錢.

It is very inadvisable to manage in this way; *chœ-iang pan si hen puh k'o-i* 這樣辦事很不可以.

I am bitterly cold to-day; *o chin-t'ien leng si liao* 我今天冷死了.

There is nothing larger than this; *tsai muh iu pi chœ-ko ta* 再沒有比這個大.

Choh 着: Its Use and Force.

5. Owing to the absence of any conjugation of the verb, it is difficult to express participial forms. *Choh* 着 as an auxiliary, in some connections denotes continued action, and so approximates to the present participle. It is used frequently with monosyllabic verbs, and is heard more frequently in some districts than in others. *Hai* 還 is also frequently used to indicate that an action is still going on; *e.g.*,

They two were sitting at the door talking; *t'a-men liang-ko tsai men-k'eo tso-choh shoh-hua* 他們兩個在門口坐着說話.

He was sitting listening; *t'a tso-choh t'ing-choh* 他坐着聽着.

He came on horseback; *t'a ch'i-choh ma lai* 他騎着馬來.

He simply depends on his father for a living; *t'a kuang k'ao-choh fu-ch'in ch'ih-fan* 他光靠着父親吃飯.

He is still waiting there; *t'a hai tsai-na-li teng-choh* 他還在那裏等着.

Choh 着 also follows both 不 *puh* and 得 *teh* in the Potential Mood (see Lesson III) in certain connections, where it 'fits' better than any other word; *e.g.*,

I cannot use it; *o iong puh choh* 我用不着.

Just opposite the door; *cheng tui-choh men* 正對着門.

I have found it; *chao-choh liao* 找着了.

NOTES.—*a*. In the North 屋 *uh* is a room and 房子 *fang-tsï* a house; but this is reversed in the South, where 子 *tsï* is often omitted after *fang* 房.

[*See Lesson XXVIII.*]

MISCELLANEOUS EXAMPLES. 句雜

This is not the same as that; *chæ-ko ho na-ko puh ih iang.*
This is much more important than that; *chæ-ko pi na-ko keng iao-chin.*
Have you any as large as this? *iu chæ-mo ta tih muh iu?*
The slower you speak the better; *shoh-hua üeh man üeh hao.*
You and he may go; *ni ho t'a k'o-i ch'ü.*
In the autumn it gets colder every day; *ch'iu-t'ien, ih t'ien leng ih t'ien.*
I haven't as much money as that; *o muh iu na-mo to tih ch'ien.*
I shall have leisure to-morrow; *o ming-t'ien iu k'ong.*
He will want $2.00 at least; *t'a chï shao iao liang-k'uai ch'ien.*
He is still there writing; *t'a hai tsai-na-li hsie-tsï.*
All men must die; *ren ren tu iao sï.*
The Saviour was crucified on the cross; *Chiu-chu ling sï tsai shïh-tsï-chia shang.*

Translate:—The house that Mr. Feng lives in, is not so good as the house Mr. Chang lives in; Mr. Chang's house is three times as good. Whom was it built by? It was built by a man named 馬. Make three cups of tea and put bread and cakes on the table; when you have done that you had better light the lamp, and go to the woman who lives outside the city, and tell her to come to-morrow morning to do needlework. Hang up this garment; (if) you put it here it will get dirty. A boy of that size is not able to write! he is not equal to a girl of six years old. It is not so good to drink hot water as it is to drink tea. For instance, there are two men, one rich, one poor; the rich has wealth, the poor has none; everybody says, The poor is not equal to the rich. This cloth is three times as good as that; the cloth he bought yesterday is much wider than the cloth you bought; it is the same as this. This empty box is as large as the one you made; a box full of money is heavier than this box. Who gave her the hat she is now wearing? How much did it cost? It was not so dear as the one you are wearing. To buy a large pig will cost at least more than two ingots of silver. I will give him at the most 10,000 odd cash. I do not believe in the principles he preached. How many sedan chairs do you want? I want three; tell the chair bearers to bring them along at once, and not wait half a day. I will go with you. What doctrine is he preaching? He says that everybody has sin, but that the Saviour died on the cross. He also said that God has opened the gate of heaven for us, and now invites both foreigners and Chinese to go in. God is love.

Writing exercise:—看 聽 到 上 做 先 個 子 R. 39 見 R. 147.

[See p. xxviii.]

MISCELLANEOUS EXAMPLES 雜

This is not the same as that; one-do to wo-de pu-t'ung.
This is much nicer; chê-ko hên hao; chê-ko pi na-ko hao te to.
Have you any as cheap as these? yu mei-yu kên-pu-kuei-te?
The slower you go the better; shuo-de yüeh man yüeh hao.
You and he may go; ni ho t'a k'o'i.
In one and then it gets very dirty; chi-i-ts'ung, yüeh-lai-yüeh tsang le.
I can't make money as they do; wo mai-mai-pu-kuo-t'a-men.
I shall have returned to-morrow; ch'ung-lai-pu-liao-ming-t'ien.
We will wait at least; t'a-men chih-shao tê têng-i-têng.
I will have nothing, I am fastidious; wo shih-fei-ch'ang t'iao-t'i.
All these are not dirty; yen-se pu-tsang.
The sacrifice was rendered on the cross; Chêng-tsa-kung shi-tsai shih-tzŭ-shang.

Translate.—The house that Mr. Heng lives in is not so good as the house Mr. Chang lives in; Mr. Chang's house is three times as good. Whose one is built by a Ningpo man? Make three cups of tea and put bread and cakes on the table. When you have done that you had better light the lamp, and go to the women who live outside the city, and tell her to come to-morrow morning to do needlework. Hang up the garment. If you put it down it will get dirty. A boy of that size is not able to wash; he is not (equal) to a girl of six years old. It is not good to drink hot water, as it is to drink tea. For instance, the rich man, our friend, the poor; the rich has wealth, the poor has poverty. Poverty. The poor is not equal to the rich. This cloth is three times as good as that; the cloth to bought yesterday is much whiter than the cloth you bought; it is the same to this. This cup's bottom is as large as the one you made; a box full of money is heavier than this. Who gave her the hat she is now wearing? How much was it cost? It was not so dear as the one you wore. To buy a thing will cost not more than two hundred taels of silver. I will give him not more than 10,000 cash. I do not believe in the principles he published. How many sugar-canes do you want? I want three; tell the plain boatmen to bring them along at once and not wait half a day. I will go with you. What doctrine is he preaching? He says that everybody has sin, but that the Saviour died on the cross. He also said that God has opened the gate of heaven for us, and now invites both foreigners and Chinese to go in. God is love.

Writing exercise.—書第四十課至第四十五課 p. 117

READING LESSON XI. — 十一 第 讀 課

Ancient and Modern.

古今之異有如天淵。一人獨處。一人獨居。一人獨行。一人獨坐。一人獨立。一人獨臥。一人獨食。一人獨飲。一人獨語。一人獨笑。一人獨哭。一人獨歌。一人獨舞。一人獨戰。一人獨死。一人獨生。一人獨老。一人獨少。一人獨貴。一人獨富。一人獨貧。一人獨賤。一人獨善。一人獨惡。一人獨智。一人獨愚。一人獨勇。一人獨怯。一人獨仁。一人獨義。一人獨禮。一人獨信。一人獨忠。一人獨孝。一人獨悌。一人獨慈。一人獨愛。一人獨敬。一人獨恭。一人獨儉。一人獨讓。一人獨廉。一人獨恥。一人獨勤。一人獨惰。一人獨學。一人獨問。一人獨思。一人獨辨。一人獨篤。一人獨行。一人獨言。一人獨默。一人獨動。一人獨靜。一人獨樂。一人獨憂。一人獨喜。一人獨怒。一人獨哀。一人獨懼。一人獨愛。一人獨惡。一人獨欲。一人獨不欲。一人獨知。一人獨不知。一人獨能。一人獨不能。一人獨可。一人獨不可。一人獨是。一人獨非。一人獨善。一人獨惡。一人獨美。一人獨醜。一人獨香。一人獨臭。一人獨甘。一人獨苦。一人獨辛。一人獨鹹。一人獨淡。一人獨酸。一人獨澀。一人獨滑。一人獨粗。一人獨細。一人獨長。一人獨短。一人獨大。一人獨小。一人獨高。一人獨低。一人獨遠。一人獨近。一人獨深。一人獨淺。一人獨厚。一人獨薄。一人獨重。一人獨輕。一人獨快。一人獨慢。一人獨強。一人獨弱。一人獨剛。一人獨柔。一人獨直。一人獨曲。一人獨方。一人獨圓。一人獨尖。一人獨鈍。一人獨利。一人獨鈍。一人獨堅。一人獨脆。一人獨硬。一人獨軟。一人獨乾。一人獨濕。一人獨清。一人獨濁。一人獨明。一人獨暗。一人獨晴。一人獨雨。一人獨風。一人獨雪。一人獨雷。一人獨電。一人獨霜。一人獨露。一人獨雲。一人獨霧。一人獨虹。一人獨霞。一人獨月。一人獨星。一人獨日。一人獨天。一人獨地。一人獨山。一人獨水。一人獨火。一人獨木。一人獨金。一人獨土。一人獨石。一人獨草。一人獨花。一人獨葉。一人獨根。一人獨枝。一人獨幹。一人獨皮。一人獨毛。一人獨羽。一人獨鱗。一人獨甲。一人獨介。一人獨蟲。一人獨獸。一人獨鳥。一人獨魚。一人獨龜。一人獨蛇。一人獨龍。一人獨鳳。一人獨麟。一人獨龜。一人獨蛇。一人獨龍。一人獨鳳。一人獨麟。

1. Ancient and modern: 古今之異.
2. 有如天淵: 有如天淵之異.
3. Weather: 天氣.
4. 獨處: 獨居.
5. 獨行: 獨坐.
6. 獨立: 獨臥.
7. 獨食: 獨飲.
8. 獨語: 獨笑.
9. 獨哭: 獨歌.
10. 獨舞: 獨戰.
11. 獨死: 獨生.
12. 獨老: 獨少.
13. 獨貴: 獨富.
14. 獨貧: 獨賤.
15. 獨善: 獨惡.
16. 獨智: 獨愚.
17. 獨勇: 獨怯.
18. 獨仁: 獨義.
19. 獨禮: 獨信.
20. 獨忠: 獨孝.
21. 獨悌: 獨慈.
22. 獨愛: 獨敬.
23. 獨恭: 獨儉.
24. 獨讓: 獨廉.
25. 獨恥: 獨勤.
26. 獨惰: 獨學.
27. 獨問: 獨思.
28. 獨辨: 獨篤.
29. 獨行: 獨言.
30. 獨默: 獨動.
31. 獨靜: 獨樂.
32. 獨憂: 獨喜.
33. 獨怒: 獨哀.
34. 獨懼: 獨愛.
35. 獨惡: 獨欲.
36. 獨不欲: 獨知.
37. 獨不知: 獨能.
38. 獨不能: 獨可.
39. 獨不可: 獨是.
40. 獨非: 獨善.
41. 獨惡: 獨美.
42. 獨醜: 獨香.
43. 獨臭: 獨甘.
44. 獨苦: 獨辛.
45. 獨鹹: 獨淡.
46. 獨酸: 獨澀.
47. 獨滑: 獨粗.
48. 獨細: 獨長.
49. 獨短: 獨大.
50. 獨小: 獨高.
51. 獨低: 獨遠.
52. 獨近: 獨深.
53. 獨淺: 獨厚.
54. 獨薄: 獨重.
55. 獨輕: 獨快.
56. 獨慢: 獨強.
57. 獨弱: 獨剛.
58. 獨柔: 獨直.
59. 獨曲: 獨方.
60. 獨圓: 獨尖.
61. 獨鈍: 獨利.
62. 獨鈍: 獨堅.
63. 獨脆: 獨硬.
64. 獨軟: 獨乾.
65. 獨濕: 獨清.
66. 獨濁: 獨明.
67. 獨暗: 獨晴.
68. 獨雨: 獨風.
69. 獨雪: 獨雷.
70. 獨電: 獨霜.
71. 獨露: 獨雲.
72. 獨霧: 獨虹.
73. 獨霞: 獨月.
74. 獨星: 獨日.
75. 獨天: 獨地.
76. 獨山: 獨水.
77. 獨火: 獨木.
78. 獨金: 獨土.
79. 獨石: 獨草.
80. 獨花: 獨葉.
81. 獨根: 獨枝.
82. 獨幹: 獨皮.
83. 獨毛: 獨羽.
84. 獨鱗: 獨甲.
85. 獨介: 獨蟲.
86. 獨獸: 獨鳥.
87. 獨魚: 獨龜.
88. 獨蛇: 獨龍.
89. 獨鳳: 獨麟.
90. 獨龜: 獨蛇.
91. 獨龍: 獨鳳.
92. 獨麟: 獨龜.

READING LESSON XI. 第十一要輯

Ancient and Modern.

世道變換

一年有四季、就是春、夏、秋、冬、這四季不能都一樣、夏天比冬天熱得好幾倍、但是把這兩季比起來、不當[1]說、一季好、一季不好、也不當說、夏天不及冬天、冬天比夏天更好、沒[2]有這個理、各季有各季的天[3]氣、就是了。人也是一樣、年紀老的、不當說年紀少的不及他們、若往[4]細處說、老年人的力[5]氣、趕不上少年人的力氣大。就是說世[6]事也是一理、有人說古時候好、如[7]今的世[8]代不好、這也不一定。比方一個人沒有錢、常常生[9]病、住的房子又不好、也沒有甚麼朋友、少吃少穿、他一[10]定要說現[11]今不如古時好、但人有錢、不[12]愁吃、不愁穿、事情都順[13]、有妻[14]子、

1. *Tang*[1] 當 Ought; should. L. 17.
2. *Muh iu chæ-ko li* 沒有這個理 No such principle; nothing of the kind.
3. *T'ien-ch'i* 天氣 Weather.
4. *Uang hsi-ch'u shoh* 往細處說 To go into detail. L. 14.
5. *Lih*[4]*-ch'i*[4] 力氣 Strength; vigour.
6. *Shi*[4] *si*[4] 世事 The affairs of the world; ordinary matters.
7. *Ru*[2]*-chin*[1] 如今 The present time; now. L. 24.
8. *Shi*[4]*-tai*[4] 世代 Generation; the times.
9. *Seng*[1] *ping*[4] 生病 To fall sick; to be ill.
10. *Ih-ting*[4] 一定 Certainly; surely. So with *ting* 定 alone, below.
11. *Hsien*[4]*-chin*[1] 現今 Now-a-days. L. 24.
12. *Puh ts'eo*[3] *ch'ih*; *puh ts'eo*[3] *ch'uan*[1] 不愁吃不愁穿 Not anxious about food and clothing.
13. *Shuen*[4] 順 Favourable; prosperous. L. 12.
14. *Ch'i*[1]*-tsi*[3] 妻子 A wife. V. 4.

有兒女[1]樣樣都如意[2]、他定要說、還是今時好。比方一個十幾歲的孩子穿衣裳、他身體不過這麼大、衣裳也不過是這麼大、若把他的衣裳給四五十歲的人穿、他自然[3]穿不上、不是衣裳不好、是他的身子大。論古今[4]也是一理。但天下[5]的人都有一樣的毛病[6]、就是長大了[7]、年紀老了[8]、總說[9]、早年比現在大不同、現在沒有早年好。比方說、他媳婦知道他愛吃魚、就上街去找賣魚的、找着了就買幾兩魚來家、慢慢的煎[10]、煎好了、又做些菜、擺在盤子上拿來給他吃、他吃了、就說哎呀[11]、現在的魚比不上我早年吃的那魚、早年的魚有滋味[12]、很好吃、這個魚一點[13]滋味都沒有。他那些話不是說錯了麼、媳婦買來的魚很新鮮[14]、沒有比他再新鮮的、煎的也好、但老人家因年紀老了、口味[15]變了[16]、就嘗[17]不出

1. *Ri*^{2}-*nü*^{3} 兒女 Children; sons and daughters.
2. *Ru*^{2}-*i*^{1} 如意 According to one's wishes.
3. *Tsi*^{4}-*ran*^{2} 自然 As a matter of course; naturally. L. 27.
4. *Luen*^{4} *ku*^{3} *chin*^{1} 論古今 To discuss past and present. L. 13.
5. *T'ien-hsia* 天下 The world; the Empire; everywhere. L. 15.
6. *Mao*^{3}-*ping*^{4} 毛病 A fault; a defect. In the South used for disease
7. *Chang la liao* 長大了 To be grown up.
8. *Tsong*^{2}-*shoh* 總說 Are sure to say. L. 28.
9. *Hsih*^{3}-*fu*^{4} 媳婦 A daughter-in-law; a wife. V. 5.
10. *Chien*^{1} 煎 To fry.
11. *Ai*^{1}-*ia*^{4} 哎呀 Alas! Oh dear! L. 19.
12. *Tsi*^{1}-*uei*^{4} 滋味 Flavour; taste.
13. *Ih-tien* 一點 A little.
14. *Hsin*^{1}-*hsien*^{1} 新鮮 Fresh, as fruit, meat, etc.
15. *K'eo*^{3}-*uei*^{4} 口味 Sense of taste; flavour.
16. *Pien*^{4} *liao*^{3} 變了 Had changed—for the worse. L. 28.
17. *Ch'ang*^{2} 嘗 To taste. L. 22.

出不管的了。我和他口气和态度都变了。我的确，

1. 从前 cóng qián Formerly; in the past; ...
2. 人情 rén qíng Favor; favour; ...
3. 不管 bù guǎn Regardless of; no matter; ...
4. 态度 tài dù Attitude; manner; ...
5. 变 biàn To change; to alter; ...

[illegible] 他对我们的态度变了，[illegible]

11.

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible]
6. [illegible]
7. [illegible]
8. [illegible]
9. [illegible]

味來、是人不新鮮不是魚不新鮮、魚是和他早年吃的那魚一樣、一點兩樣沒有。再說、人常說現今不如古時、他怎麽知道呢、天下很大、人的見識[1]有限[2]、念的書也不多、能記得的事也少、若知道古時天下攏總的事、也能拿來和現在天下的事比起來、我心裏想、他就不說、現在不如從前了。比方說、人生在元[3]朝的時候、必說古時宋[4]朝好、現在不好、但那時、說的元朝、現今早成爲古時的元朝了。就是現在的清[5]朝、人說趕不上古時好、再過一二百年、人都要說還是古時的清朝好。[6]在我看、光有一個東西古今是一樣、那是甚麽東西呢、不是人的心麽、人人心裏都有罪、所以上帝打發救主來給人贖罪[7]。在江蘇[8]省揚州[9]府、有個八十幾歲的老年人、姓萬、叫萬古心、住在老城城東、他有四個兒子、三個在家裏、一個在外頭做買賣、有的時候他們都在家裏、他就對他們說、現在比不得

1. *Chien-shih* 見識 Experience.
2. *Iu-hsien*[4] 有限 Is limited.
3. *Üen*[2] *ch'ao*[2] 元朝 The Yüan Dynasty, 1260-1341 A.D.
4. *Song*[4] *ch'ao*[2] 宋朝 The Song Dynasty, 960-1126 A.D.
5. *Ch'ing*[1]-*ch'ao*[2] 淸朝 The Pure Dynasty; began 1583, ended 1912.
6. *Tsai o k'an* 在我看 As I see it; from my point of view.
7. *Shuh*[2]-*tsui*[4] 贖罪 To redeem from sin. L. 17.
8. *Chiang*[1]-*su*[1] *seng*[3] 江蘇省 The province of Kiangsu.
9. *Jang*[2] *cheo*[1] *Fu*[3] 揚州府 The prefectural city of Yangchow.

從前、我年輕的時候樣樣事都好得幾千倍。兒子就問他、甚麼事不如從前、他就說、道光年間換銀子、一兩多換幾百錢、買東西沒有現在這麼貴、那時候人穿的衣裳、戴的帽子、也是兩樣、用的東西比現在用的更好、人蓋房子辦事、也不同人早晨起來、也起得早些、現在少年人要吃魚、吃肉、吃各樣的菜、像有錢的人一樣、不像早年間多吃飯少吃菜。小兒子說這話我也不很信、他們沒有錢買不起、怎麼能吃好的呢、這是一[1]定的道理。又說、那時念書的人少、現在我們比他們還好。父親就說、你年紀還輕、不懂事、沒有這個道理、他們肯穿粗布衣裳、至多三年買兩三件、一個月也用不了幾個錢。大兒子就說、從前到過外國的中國人少、海那邊來的東西也不多、那時候和這時候大不同、有的事像一點、有的事一點不像、現在有這些好東西、爲甚麼不可用呢。小兒子說、這個話說[2]的是、很[3]有理、這也是我的意思。老年人說、你們這些少年人不信我的話、我可以不再說、就是了。就站起來要去睡覺。

1. *Ih-ting tih tao-li* 一定的道理 A moral certainty.
2. *Shoh tih shi* 說的是 Said the truth; went to the point.
3. *Hen iu li* 很有理 Is very reasonable.

[illegible]

[illegible]

[illegible]

EPISODE XII. 第二十幕

LESSON XII. 課二十第

東[1] *tong* — East; eastern. A master.

南[2] *nan* — The south.

西[1] *hs* / *s* } *i* — The west; western.

北[3] *p* } *eh* / *ei* — The North.

里[3] *li* — About $\frac{1}{3}$ of English mile. A lane; a street.

直[2] *chih* — Straight; straightforward; upright.

行[2] *hsing* — To do; to act. Read *hang*[2]. A trade; business. A row, as trees, etc.

往[3] *uang* — To go towards. Formerly; past.

離[2] *li* — Distant from. To leave.

差[1] *ch'a* — To differ. A discrepancy. Read *ch'ai*[1]. To send.

船[2] *ch'uan*[9.14] — A boat; a ship.

從[2] *ts'ong* — From; by. To follow.

江[1] *ch* / *k* } *iang*[27] — A large river.

裝[1] *chuang* — To load; to pack; To pretend.

遠[3] *üen* — Distant; remote.

能[2] *neng* — Can; able; ability.

近[4] *ch* / *k* } *in* — Near; recent.

輪[2] *luen*[1] — To revolve; a wheel.

李[3] *li*[1] — Plums. Baggage.

鋪[1] *p'u* — To spread out; to arrange.

火[3] *h* } *o* / *uo* — Fire; flame.

僱[4] *ku* — To hire; to engage.

經[1] *ch* / *k* } *ing* — Classic books. To pass through. Already.

順[4] *shuen* — Favourable; prosperous.

客[4] *k'eh* — A visitor. A traveller. A customer.

風[1] *feng* — Wind. Usage.

颳[1] *kuah* — To blow, as wind.

收[1] *sheo* — To receive; to gather together.

拾[2] *shih* — To pick up. Ten.

行[2]李[3] *hsing-li* — Baggage; luggage.

收[1]拾[2] *sheo-shih* — To gather together; to collect. To repair.

鋪[1]蓋[4] *p'u-kai* — Bedding.

Direction: how indicated.

1. Direction is spoken of in Chinese as in English in its relation to the points of the compass, but with the difference that intermediate positions, i.e., positions not directly N. and S. are referred to in reverse order, as E. N. for N. E., W. N. for N. W., etc. In speaking of the points of the compass the Chinese usually begin with the East and end with the North, the North being inauspicious; *e.g.*, *tong* 東 *hsi*

一路平安 *May all your journey be in peace!*

西 *nan* 南 *peh* 北. Chinese idiom moreover, usually adds 邊 *pien*; the South being spoken of as the South-side; etc.

In the north; *tsai peh pien* 在北邊.

In the south-west; *tsai hsi-nan pien* 在西南邊.

Northerners are straightforward; *peh-pien-tih ren chih* 北邊的人直.

Direction in relation to an action is indicated by 往 *uang* "To go toward;" *e.g.*,

Where is he going? *t'a uang na-li ch'ü?* 他往那裏去.

He is going to the North; *t'a uang peh tseo* 他往北走.

Go to the South; *uang nan tseo* 往南走.

Distance: Terms relating to.

2. Distance is measured in China by 里 *li*, but idiom calls for the word 'road,' which in English is not expressed. For instance, when we speak of "So many miles," the word (of) "road" is understood, but in Chinese 路 *lu* or 地 *ti* is added, 地 *ti* being commonly used in the North and 路 *lu* in the South.

When distance is spoken of in more general terms, 遠 *üen* is used; either 幾 *chi* or 多 *to* being prefixed according as the distance is regarded as greater or less. This idiom commonly prefers 有 *iu*, though it may be omitted; *e.g.*,

How far? *iu to* (or *chi*) *üen?* 有多 (or 幾) 遠.

Not far; *muh iu to* (or *chi*) *üen* 沒有多 (or 幾) 遠.

Not far from here; *li chœ-li puh üen* 離這裏不遠.

Shanghai is fifty *li* from here; *Shang-hai li chœ-li iu u-shih li lu* (or *ti*) 上海離這裏有五十里路 (or 地.)

How far is T'ai-p'ing from there? *T'ai-p'ing li na-li iu to* (or *chi*) *üen?* 太平離那裏有多 (or 幾) 遠.

Nan-kuan is more than ten *li* distant; *Nan-kuan li chœ-li iu shih li to lu* (or *ti*) 南關離這裏有十里多路 (or 地.)

How to Ask the Way to a Place.

3. In asking the way to a place it is advisable to use 請問 *ch'ing-uen* 'May I ask,' or some other polite expression; to omit it may mean being set on the wrong road. The following expressions are used in this connection:—

Is this the way to Tong-ch'eng? *shang Tong-ch'eng shi ts'ong* (or *ta*) *chœ-li tseo mo?* 上東城是從 (or 打) 這裏走麼.

Yes, it is the way; *shi ts'ong* (or *ta*) *chœ-li tseo* 是從 (or 打) 這裏走.

Do you go by way of Chiang-k'eo to San-shui? *shang San-shui shi ts'ong* (or *ta*) *Chiang-k'eo tseo mo?* 上三水是從 (or 打) 江口走麼.

Is this the right road to Li-chia Tien? *shang Li-chia-tien shi lu* (or *shi chœ-t'iao lu*) *mo?* 上李家店是路 (or 是這條路) 麼.

Distance: Terms relating to.

2. Distance is measured in China by 里 *li*, but 哩 *li*, the word 'road,' which in English is not expressive. How far is it from here to ... ? 離這裏有多遠? 离这里有多远? *li chê-li yu to yüan?* How many *li* is it to ... ? 到...有幾里? 到...有几里? *tao ... yu chi li?* How many *li* is it from here to ... ? 從這裏到...有幾里? 从这里到...有几里? *ts'ung chê-li tao ... yu chi li?* How many *li* is it from ... to ... ? 從...到...有幾里? 从...到...有几里? *ts'ung ... tao ... yu chi li?* It is ... *li* 有...里 *yu ... li*. It is not ... *li* 不到...里 *pu tao ... li*. It is not more than ... *li* 不過...里 *pu kuo ... li*. It is not less than ... *li* 不少於...里 *pu shao yü ... li*. It is not more than ... *li* 不多於...里 *pu to yü ... li*. It is not less than ... *li* 不少於...里 *pu shao yü ... li*. It is about ... *li* 約有...里 *yüeh yu ... li*. It is ... *li* more 多...里 *to ... li*. It is ... *li* less 少...里 *shao ... li*. It is ... *li* more than ... *li* 比...多...里 *pi ... to ... li*. It is ... *li* less than ... *li* 比...少...里 *pi ... shao ... li*.

How to Ask the Way to a Place.

3. In asking the way to a place it is idiomatic to use 到 *tao* = 'to arrive,' or some other such expression, rather than 'go' or 'come,' as in English, the latter being set on the wrong road. The following examples are used in this connection: —

Is this the way to ... ? 這條路是往...麼? 这条路是往...么? *chê t'iao lu shih wang ... mo?*

Yes, it is 是 *shih*.

This (or that) by way of ... 這(或那)從...去 *chê (or nei) ts'ung ... ch'ü*

Is this the road to ... ? 這是往...的路麼? 这是往...的路么? *chê shih wang ... ti lu mo?*

Is this the road to Li-chia? 這是往李家的路麼? 这是往李家的路么? *chê shih wang Li-chia ti lu mo?*

Time as Indicating Time.

Travel by Rail and Steamer.

Straight on ; *ih-chih tseo* 一直走.

This is the nearest way ; *tseo chæ-li chin* 走這裏近.

In going to T'ai-p'ing do not go to the N., go to the South-west ; *Shang T'ai-p'ing puh iao uang peh tseo iao uang hsi-nan tseo* 上太平不要往北走要往西南走.

It should be noted that the reply to the first question was in the same terms as the question itself. This is very common, and it is a great help to imitate this way of speaking as much as possible, since part of the needed vocabulary is thus provided.

Ching 經 or 過 *ko* is used in speaking of passing through one place on the way to another ; as,

I passed through Shanghai on my way to Kiukiang ; *lo shang Chiu-chiang ts'ong Shang-hai ko* (or *ching-ko*) 我上九江從上海過 (or 經過.)

He passed through Shih-li P'u ; *t'a ts'ong Shih-li-p'u lu ko* 他從十里舖路過.

Kan 趕 as indicating Time.

In Lesson XI. Section I., 趕 *kan* was defined as meaning "To follow." As used in the North when applied to time, it denotes, "By the time ; at the time ; when." Compare English, "The following day." *Teng* 等 is used in the same sense, but more freely in the South than in the North ; *e.g.*,

We shall be there by to-morrow ; *o-men kan ming-t'ien tao* 我們趕明天到.

He cannot get there by the 9th ; *kan ts'u-chiu t'a tao puh-liao* 趕初九他到不了.

He had been gone some time when I arrived ; *kan o tao tih shi-heo t'a tsao-i tseo liao* 趕我到的時候他早已走了.

Travel by Rail and Steamer.

4. Chinese lends itself very readily to coining new terms and phrases. This is owing to the genius of the language which allows one noun to act as an adjective and modify or define the meaning of the principal one. The same idiom obtains in English, only to a more limited extent, as in such combinations as 'house-maid' ; 'tea-pot' ; etc. The introduction of Western inventions and sciences has caused large numbers of such terms to be coined : in this Lesson we shall confine ourselves to some of them used in connection with railways and steamers :—

Railways ; *t'ieh-lu* 鐵路.

Trains ; cars ; *ho* (or *ho luen*) *ch'æ* 火 (or 火輪) 車.

Railway station ; *ch'æ* (or *ho-ch'æ*) *chan* 車 (or 火車) 站.

1st, 2nd and 3rd class ; *t'eo-teng* ; *ri-teng* ; *san-teng* 頭等, 二等, 三等.

To board the train; *shang-ch'œ* 上車.
To get out of the train; *hsia-ch'œ* 下車.
To travel by rail; *tso ho-ch'œ* 坐火車.
To start; *k'ai ch'œ* 開車.
Locomotive; *ho-ch'œ t'eo* 火車頭.
Steamer; *ho-luen ch'uan* 火輪船.
To travel by steamer; *tso ho-luen ch'uan* 坐火輪船.
To embark; *shang-ch'uan* 上船.
To disembark; *hsia-ch'uan* 下船.
To set sail; *k'ai ch'uan* 開船.

Capacity to Contain: how expressed.

5. The words 'contain', 'hold', are in English applied indiscriminately to everything that has capacity to contain. For instance, a hall 'holds', or 'seats', so many people; a cup 'holds' so much water; etc. In contrast to this, Chinese idiom demands a special verb, according to the nature of the things spoken of; the verbs 坐 *tso* and 裝 *chuang* are of this class, and take 下 *hsia* or 了 *liao* as auxiliaries; *e.g.*,

One box will not hold all; *ih-k'eo hsiang-tsï chuang puh liao* (or *hsia*) 一口箱子裝不了 (or 下).

That house will hold ninety people; *na-ko fang-tsï tso teh-hsia chiu-shïh-ko ren* 那個房子坐得下九十個人.

It will not hold fifty; *tso puh-hsia u-shïh-ko ren* 坐不下五十個人.

Will it hold sixty people? Yes; *luh-shïh-ko ren tso teh-hsia, tso puh-hsia? tso teh-hsia* 六十個人坐得下坐不下,坐得下.

Seated to the full it will hold eighty people; *tso man-liao, pah-shïh-ko ren k'o-i tso teh-hsia* 坐滿了八十個人可以坐得下.

NOTES.—*a.* In some districts 起 *ch'i* takes the place of 颳 *kuah*; as, A wind has arisen, *ch'i liao feng* 起了風.

[*See Lesson XXVIII.*]

MISCELLANEOUS EXAMPLES. 句雜

Will this do? *chæ-ko hsing puh hsing?*
He can talk, but not act; *t'a neng shoh puh neng hsing.*
He pretends to be a good man; *t'a chuang tso hao ren.*
Cover this over; *pa chæ-ko kai-shang.*
His affairs are very prosperous; *t'a-tih sï hen shuen.*
There is a discrepancy of two dollar cents; *ch'a ri fen ch'ien.*
I am inviting company to-morrow; can you come? *o ming-tien ch'ing k'eh; ni neng lai puh neng lai?*
I am not going anywhere; *o puh shang na-li ch'ü.*
This thing is not straight; *chæ-ko tong-hsi puh chïh.*
He has just come from home; *t'a ts'ong chia-li ts'ai lai.*
Both wind and water favourable; *shuen feng shuen shui.*
Lay the table and set on food; *pai choh-tsï pai* (or *k'ai*) *fan.*

To board the train, shang-cheh 上車.
To get out of the train; hsia-cheh 下車.
To travel by rail; hsing-huo-cheh 行火車.
To start, ch'i-shen 起身.
Locomotive; huo-ch'e-t'ou 火車頭.
Steam, huo-ch'i 火氣.
To travel by steamer; hsing-huo-lun-ch'uan 行火輪船.
To go up; shang-ch'uan 上船.
To disembark; hsia-ch'uan 下船.
To set sail; k'ai ch'uan 開船.

Capacity to Contain: how expressed.

5. The words 'contain', 'hold', are in English applied indiscriminately to every thing that has capacity to contain. For example, 'hall holds', or 'seats', so many people; a cup 'holds' so much water; etc. In contrast to this, Chinese idiom denotes by a specific verb, according to the nature of the things spoken of; the verbs 包 and 裝 chuang are of this class, and take 下 hsia or 了 liao as auxiliaries; e.g.,

One box will not hold all; i-ko hsiang-tzi chuang pu hsia (or liao) — 一個箱子裝不下 (or 了).

That house will hold ninety people; na-ko fang-tzi hsu-hsia chin-shih-ko ren 那個房子須下九十個人.

It will not hold fifty; t'a pu-hsia wu-shih ko ren 他不下五十個人.

Will it hold sixty people? Yes; hsu-shih-ko ren ye hsia-te-liao 須十個人也下得了.

Seated to the full it will hold eighty people; tso-man-le, pao-kuo pa-shih ko ren-i hsia-te-liao 坐滿了包括八十個人亦裝得下.

NOTES —a. In some districts 裝 only takes the place of 包 when, as, A wind has arisen, chi-t'ou-feng 起了風.

[See Lesson XXVIII.]

MISCELLANEOUS EXAMPLES. 句類

Will this do? k'o-i-pu-k'o? 可以不可?
He can talk, but not act; t'a neng shuo pu neng hsing.
He pretends to be a good man; t'a chuang-hao-jen.
Cover this over; pa t'a pu-shang.
His affairs are very prosperous, i-ch'ieh shih-yeh hen shun.
There is a discrepancy of two dollar cents; ch'a-le erh ch'ien.
I am inviting company to-morrow; ming-t'ien yao ch'ing k'o.
I am not going any where; o pu ch'u mo?
What is going on here?
This thing is not straight; chê-ko pu cheng.
He has just come from home; t'a ts'ung chia-li lai.
Both wind and water favourable; shun-feng shun-shui.
Lay the table and set on food; pai chuo-tzi pa fan ts'ai shang-lai.

[illegible]—Pa[illegible] [illegible]ngaging in the race. Yesterday it blew a great North-east wind; to-day there is no wind. Two foreign ships have come in safety; the others will not know the road and will be lost to the North; but they will [illegible] from [illegible]; they may [illegible] will come later on. He said, Once [illegible] and go to the South-east, there is a railway station not far off. One train starts at 6.30 a.m., another one at twelve [illegible] at night. What is the price of a [illegible] ticket to [illegible]? A steamer is not so fast as a train. Travellers may [illegible] will [illegible] make by way of Shanghai; he travelled [illegible] a day by rail [illegible] two days by steam [illegible]. Each trade has its own line of business. How far is it from here to the city gate? Not far, two or four [illegible] at most; you will be there by the time the lamps are lighted. Have your men to take these things away. He was not repaired [illegible] very well. Now, many travellers travel by steam or; many more travel by rail. Men of the East, West, North and South were all created by God.

Writing Exercise.—[illegible]

READING LESSON XII. 二十後課

Some Travelling Experiences.

[illegible]

1. [illegible] 方 A direction or place. 上 15.
2. [illegible] 修 To do up bedding.
3. [illegible] 雨 To make arrangements for the journey.
4. [illegible] 辦 To arrange, to manage, to do.
5. [illegible] 平 Smooth(ly).
6. [illegible] A port, a resort. 下 3
7. [illegible] 口 The province of Shen-si.
8. [illegible] 省 Shanghai, the capital of Shan-
9. [illegible] The Long River [illegible] meaning 'son of the River' Kiang, also called the K[illegible]ng 江.
10. [illegible] 南 North of the Lake, i.e., the Tung-ting Lake—the province of Hunan.

Translate:—Pack the baggage in the cart. Yesterday it blew a great North-east wind; to-day there is no wind. Two foreign visitors have come in sedan chairs; the chairbearers did not know the road and carried them to the North; but they have brought them back now; they say the luggage will come later on. He said, Cross the river and go to the South-east, there is a railway station not far off. One train starts at 6.30 a.m., another one that travels faster starts at noon. What is the price of a 1st class ticket to 江口? A steamer is not so fast as a train. Travellers carry little with them. He came by way of Shanghai; he travelled half a day by rail and two days by steamer. Each trade has its own line of business. How far is it from here to the city gate? Not far, three or four *li* at the most; you will be there by the time the lamps are lighted. Hire four men to take these things away. He has not repaired this lamp very well. Now, many travellers travel by steamer; many more travel by rail. Men of the East, West, North and South were all created by God.

Writing Exercise:—說話能得把可以好.

READING LESSON XII. 二十第要輯

Some Travelling Experiences.

櫛風沐雨

人常說、在家千日好、出門時時難、這是甚麼意思呢、就是說、人離家到[1]遠方去是很費事、第一、要先把東西收拾好了、裝箱子、[2]打鋪蓋、換錢[3]安家、這[3a]一切事都得[4]辦理妥[5]當。還要僱人挑東西到[6]碼頭。早年我要上[7]陝西省、[8]西安府去、那時我住在長[9]江湖[10]北

1. *Üen*^{3} *fang*^{1} 遠方 A distant place. L. 15.
2. *Ta p'u-kai* 打鋪蓋 To do up bedding.
3. *An*^{1}-*chia*^{1} 安家 To make arrangements for the family.
3a. *Ih-ch'ieh* 一切 All.
4. *Pan*^{4}-*li*^{3} 辦理 To arrange; to manage; to do.
5. *T'o*^{3}-*tang*^{1} 妥當 Satisfactorily.
6. *Ma*^{3}-*t'eo*^{3} 碼頭 A jetty; a wharf: a mart. L. 18.
7. *Shan*^{3}-*hsi* 陝西 The province of Shensi.
8. *Hsi*^{1}-*an*^{1} *Fu*^{3} 西安府 Sianfu, the capital of Shensi.
9. *Ch'ang*^{2} *chiang*^{1} 長江 The Long River, a colloquial name of the Yang-tsze Kiang; also called the *ta chiang* 大江.
10. *Hu*^{3}-*peh* 湖北 North of the Lake, i.e., the Tong-ting Lake—the province of Hupeh.

漢口[1]離西安有一二千里地、西安是在西北邊。那時中國沒有鐵路、也沒有小火輪船走小河。趕五月十幾、我們僱了一條船、連人[2]帶東西都裝得下、和船行[3]講[4]定了價、就上船、先把幾吊錢付[5]船老板[6]、叫他買米、買菜、第二天早晨就開船。先往北走、後來順[7]河往西、往東、不像走旱[8]路要問人從那裏走、順河走就錯不了。離漢口沒有多遠、又到一個小碼頭、在那裏過夜、第二天還不亮就開船、一直往西北走、那一天颳了頂大的順風、到了晚上已[9]經走一百幾十里路、再過了幾天我們就走完了水路下船、要起[10]旱走。在店裏住了兩天、僱騾[11]子、僱馬。那邊和南邊大不同、沒有甚麼平[12]地、小[13]車行[14]不開。我們下船的地方、離西安有三四天的山路、很不好走、天也熱、站[15]口也遠、晚上到了店、眞是辛[16]苦、但離城有一天的路、我們不再騎騾子、就僱了一輛大

1. *Han⁴-k'eo³* 漢口 The mouth of the Han (river)—Hankow, a large commercial centre at the junction of the Han and Yang-tsze rivers.
2. *Lien² ren tai⁴ tong¹-hsi¹* 連人帶東西 Including both persons and goods.
3. *Ch'uan² hang²* 船行 The boat office. L. 25.
4. *Chiang⁴-ting-liao chia* 講定了價 Settled the price.
5. *Fu* 付⁴ To hand over to; to advance.
6. *Ch'uan lao-pan* 船老板 The captain.
7. *Shuen* 順 Here=to follow the course of.
8. *Han⁴ lu⁴* 旱路 Dry road, i.e., land travel as opposed to travel by water.
9. *I³-ching¹* 已經 Already. L. 16.
10. *Ch'i³ han⁴* 起旱 To commence the road journey.
11. *Lo² tsi* 騾子 A mule.
12. *P'ing²-ti* 平地 Level road. L. 16.
13. *Hsiao ch'e* 小車 A wheelbarrow.
14. *Hsing² puh k'ai¹* 行不開 Could make no progress.
15. *Chan-k'eo* 站口 Distance between the stages of journey; a stage.
16. *Hsin¹-k'u³* 辛苦 Wearisome; tiring; hard.

車、把東西都裝在裏頭、叫趕車的快趕、趕第二天九點多鐘就到了城那城不小、有好幾個門、也有頂高的城門樓子[1]、街道[2]也寬、人也多、買賣也大、城裏東西南北的人都有、在東關[3]有回回教[4]的人、開店做買賣。若現在去就不難[5]、比早二十年前大不同、因爲現今已經修了鐵路[6]、人要上北京[7]去、坐快車[8]、一天半可以到了、就是上西安去、一大半路也可以坐火車、下了車還要僱騾子、僱車、纔能到城。火車站離城多遠我不知道、沒有走過那條路。前幾年、有弟兄兩個在外頭做買賣、大的叫厚皮[9]、小的叫想家[10]、家裏有父母、年年過年、兩個人還家去住幾天、趕正月十五就回來。有一年、臘月初十、送信的送了一封家信來、信上說、要他們快快回家、他們的家在北邊、離外河有幾百里地路、坐馬車至少要走四五天、晚上還得住店、吃飯吃菜要用錢不少。厚皮說[11]怎麼樣呢、我們僱車不僱車、想家說、不僱、也不用坐船回去、坐船順風三天可以到家、風不

1. *Ch'eng men leo-tsi* 城門樓子 The erection over the gate of a Chinese city.
2. *Kiai-tao* 街道 Streets; thoroughfares.
3. *Tong kuan* 東關 The eastern suburb. *Kuan* 關 in the sense of 'suburb' is confined to the North.
4. *Huei²-huei²-chiao⁴* 回回教 Mohammedanism. L 20.
5. *Nan²* 難 Difficult.
6. *Hsiu¹ liao t'ieh lu* 修了鐵路 To construct a railway.
7. *Peh ching¹* 北京 The northern capital, the city of Peking, the metropolis of China.
8. *K'uai ch'æ* 快車 An express train.
9. *Heo⁴-p'i²* 厚皮 Thick-skin!
10. *Hsiang³ chia¹* 想家 Home-sick.
11. *Tsen-mo-iang* 怎麼樣 How about it? What shall we do?

順不曉得要走多少天數、還是坐火車回去好。厚皮說、那很好、我們可以打鋪蓋、收拾行李、把衣裳、書、筆、銀子、元寶、洋錢、都裝在箱子裏、但不知這一口紅木箱[1]裝得下裝不下、他們就裝裝看、正好、都裝得下、不多不少、裝滿了箱子、他們叫一個挑夫、姓李的來、把東西挑到車站、他一挑起來、說、先生、再重一點我眞挑不了、厚皮就裝沒聽見、[2]不理他、想家說、好、到了車站、多給你幾個錢就是了、他說、謝謝先生的好心到了、厚皮就去打[3]了兩張二等的車票、他們就去要上車、趕到了就看見車上的客人很多、二等車都坐滿了、沒有地方、車上的人也不要他們上去、有說、沒有空的、有說、坐不下的、他們就去找了一個頭等半空的車坐下。慢慢的車開了、走的快得很、馬車差[4]的遠、就是人騎着馬趕、也趕不上。想家對厚皮說、這個比坐馬車好得多了、趕晚上我們就到家、不用住店、在家和父母吃晚飯、吃家[5]鄉的菜、這不是更好麽。厚皮說、是、我們也不要多花[6]錢、也不要開箱子、這樣辦辦得好了。

1. *Muh hsiang* 木箱 Note that there is no *tsi* 子 added to *hsiang* 箱. Nouns taking *tsi* 子 frequently omit them when preceded by an adjective.
2. *Puh li t'a* 不理他 Took no notice of him.
3. *Ta . . . p'iao* 打 . . . 票 Bought . . . tickets.
4. *Ch'a tih üen*[3] 差的遠 Vastly inferior to.
5. *Chia-hsiang* 家鄉 One's native place.
6. *Hua ch'ien* 花錢 To spend money. L. 17.

LESSON XIII. 第十三課

Trade. 貿易

LESSON XIII. 課三十第

丈[4] *chang* A measure of ten feet. An elder.

寸[4] *ts'* { *uen* / *en* } An inch; $\frac{1}{10}$ of a Chinese foot.

電[4] *tien* Lightning; electricity.

論[4] *l* { *uen* / *en* } To discuss. An essay. According to; by.

替[4] *t'i* For; instead of.

氣[4] *ch'* / *k* { *i* } Breath; air; steam. Temper.

怕[4] *p'a* To fear. Lest.

量[2] *liang* To measure. To buy, as grain. Read *liang*[4]. A measure.

彀[4] *keo* Enough. Fully; quite.

尺[3] *ch'ih* A foot; 10 Chinese inches. A foot rule.

止[3] *chï* To stop; to desist.

報[4] *pao*[5] To announce. To recompense. A newspaper.

局[2] *ch* / *k* { *üh* } An office; a shop.

福[2] *fuh* Happiness; prosperity.

享[3] *hsiang* To receive; to enjoy.

政[4] *cheng* To rule. Government.

貼[1] *t'ieh* To stick-up-to; to paste.

分[1] 局[2] *fen-chüh* Branch office.

墨[4] *meh*[2.17] Ink.

暗[4] *an* Dark. Late. Secret. Hidden.

爲[2] *uei* To be; to do. Read *uei*[4]. For; on account of.

回[2] 信[4] *huei-hsin* A reply.

收[1] 條[2] *sheo-t'iao* A receipt.

信[4] 箱[1] *hsin-hsiang* Letter box.

信[4] 票[4] *hsin-p'iao* Postage stamps.

福[2] 氣[4] *fuh-ch'i* Happiness; felicity.

恩[1] 惠[4] *en-huei* Grace; favour.

爲[2] 止[3] *uei-chï* As far as to...

字[4] 典[3] *tsï-tien*[3] A dictionary.

分[4] 兩[3] *fen-liang* Weight.

尺[3] 寸[4] *ch'ih-ts'uen* Measure.

郵[2] 政[4] 局[2] *iu-cheng-chüh* Government post office.

Tih 的 as denoting Material.

1. One common construction in Chinese may be defined as 'descriptive', as it describes things and actions as to their origin. In reference to material, nouns of material, such as wood, stone,

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不上高山不顯平地 *If you do not scale the mountain you cannot view the plain.*

etc., are turned into descriptive adjectives by the addition of 的 *tih*, which thus answers to the termination 'en' in such words as 'gold', 'golden'; 'wood', 'wooden'; etc; *e.g.*,

The casket is golden; the abacus is wooden; *hoh-tsï shi chin-tsï-tih, suan-p'an shï muh-t'eo-tih* 盒子是金子的,算盤是木頭的.

Phrases of Origin.

2. The origin of things with regard to the material of which they are composed, and of people, with regard to the place from whence they come, is usually indicated by a descriptive phrase denoting origin; as, Of what is this made? *chœ shï shen-mo tong-hsi tso tih* 這是甚麼東西做的—this is what thing made? Where is he from? *t'a shï na-li lai tih?* 他是那裏來的. This last sentence might either refer to the place from which he started, or the place to which he belonged; the former would be clearly indicated by 從 *ts'ong* in the place of 是 *shï*; *e.g.*,

This is made of gold; *chœ shï chin-tsï tso tih* 這是金子做的.

Where has he come from? *t'a ts'ong na-li lai-tih?* 他從那裏來的.

He has come from Tong-ch'eng; *t'a ts'ong Tong-ch'eng lai tih* 他從東城來的.

Beginning and End of an Action: how indicated.

3. The starting point of an action is indicated by 從 *ts'ong*, followed by some adverb or adverbial phrase, and completed by a verb having 起 *ch'i* as an auxiliary. The point at which the action terminates is denoted by 爲止 *uei-chï*; *e.g.*,

Begin from here; *ts'ong chœ-li ch'i* 從這裏起.

Begin to measure from here; *ts'ong chœ-li liang ch'i* 從這裏量起.

Write as far as to this; *hsie tao chœ-li uei-chï* 寫到這裏爲止.

Measure from here as far as to the front door; *ts'ong chœ-li liang ch'i, liang tao ta-men uei-chï* 從這裏量起量到大門爲止.

Measurement and Weight.

4. In Lesson III. Section 1, it was pointed out that the words indicating 'ten hundred,' or, 'ten thousand,' were taken as units of calculation for all numbers exceeding these amounts; *e.g.*, 1,300 was one thousand three hundred; not 'thirteen hundred.' The same principle holds good in measurements; *chang* 丈, a measure of ten Chinese feet, being taken as the unit, whether in a statement or a question. *Chi* 幾, *to* 多, and sometimes *to-shao* 多少, are used interrogatively as in Lesson XII. 2. In Hankow and the adjacent

...are turned into descriptive adjectives by the addition of 的 ...which thus serves as to the termination '-ous' in such words as 'gold-...gold', 'wood', 'wooden', etc.: e.g.,

The metal is golden; the plate is wooden; beef-tea ...

...steam-engine; ...

Parts of Origin.

2. The origin of things with regard to the material of which they are composed, and of people, with regard to the place from which they come, is usually indicated by a descriptive phrase denoting origin, as: Of what is this made? Of what material? What is it made of? 這是甚麼東西做的—this is what thing made? What is it made from? 這是那一處來的 這是那裏來的. This is the material which might either refer to the place from which the material or the place to which be belonged; the former would be always indicated by 從 from in the place of 是 as: e.g.,

This is made of gold; that silk obtained (to fetch) from ...

Where has he come from? 你從那裏來? 你是從那裏來的

He has come from Hong-chiang; he from Hong-kong has ...

他是從 香港來的

Beginning and End of an Action: how indicated.

3. The starting point of an action is indicated by 從 as ... followed by some adverb or adverbial phrase, and sometimes by ... word 起 as an auxiliary. The point at which the action terminates is denoted by 到 tau-chi; e.g.,

Begin from here; from ... 從這裏起

Begin to measure from here; from ... 從這裏量起

...

Write as far as to this; ... 寫到這裏

Measure from here as far as to the front door; ...

...; from ... 從這裏量到大門口

Measurement and Weight.

In Lesson III. section 1, it was pointed out that ...
...ten but 十, ten thousand 萬, ...
...for it usually ...
...denoted three numbers; not ...
...which is used in connection ...
...when ...
...and ...
...in Lesson XII. ...

region 幾多 *chi-to* is used for How many? but such a use is not common in the North; *hao to* 好多 is used in the West. *To* 多 often passes from an interrogation to an exclamation as in English; when so used in the North it usually has 麼 *mo* joined to it; *e.g.*,

How long is this? *chœ iu to ch'ang?* 這有多長.

Not very long; *muh iu to ch'ang* 沒有多長.

How long is that (if over ten feet)? *na iu ih-chang chi?* 那有一丈幾.

That is forty-five feet three inches long; *na iu sï chang, u ch'ih, san ts'uen ch'ang* 那有四丈, 五尺, 三寸長.

That house is not very high; *na-ko fang-tsi muh iu to* (or *chi*) *kao* 那個房子沒有多(or 幾)高.

That thing is not very heavy; *na-ko tong-hsi muh iu to chong* 那個東西沒有多重.

I do not know how high it is; *o puh hsiao-teh to kao* 我不曉得多高.

What a fine looking child! *na-ko hai-tsi to-mo hao-k'an ni!* 那個孩子多麼好看呢.

Luen 論 as indicating Quantity or Measure.

5. Among many uses of the word 'by,' in English, is one which relates to measuring; as, Measure your desires by your fortunes; It was sold by the ounce; I engaged him by the day; etc. The word *luen* 論 'to discuss,' corresponds to this use of 'by'; a significant fact in view of the amount of haggling which goes on when bargains are made; *e.g.*,

This was bought by weight; *chœ shï luen fen-liang mai tih* 這是論分兩買的.

That was bought by measure; *na shï luen ch'ih-ts'uen mai tih* 那是論尺寸買的.

By the day; *luen t'ien* 論天.

That paper was bought by the sheet; *na-ko chï shï luen chang-mai tih* 那個紙是論張買的.

Electricity: Expressions relating thereto.

6. The introduction of telegraphy has given rise to a number of expressions in common use, formed on the same plan as those mentioned in Lesson XII. Section 4. Some of the commonest are the following:—

Electricity; *tien-ch'i* 電氣.

Telegraph office; *tien-pao chüh* 電報局.

Telegram; *tien-pao* 電報.

To send a telegram; *ta tien-pao* 打電報.
Telegraph wire; *tien-hsien* 電綫.
Telegraph poles; *tien hsien kan-tsi* 電綫桿子.
Electric light; *tien-ch'i teng* 電氣燈.
Submarine cable; *shui hsien* 水綫.
Electric tramway; *tien* (or *tien-ch'i*) *ch'e* 電 (or 電氣) 車.

NOTES.—*a*. Postage stamps are also called *iu p'iao* 郵票.

[*See Lesson XXVIII.*]

MISCELLANEOUS EXAMPLES. 句雜

Take this letter to the post office; *pa chæ-feng hsin song tao Iu-cheng-chuh.*
Put this into the letter box; *pa chæ-ko fang tsai hsin-hsiang li.*
Is there any answer? *iu huei-hsin muh iu?*
Tell him to wait for an answer; *chiao t'a teng huei-hsin.*
Enough or not? *keo puh keo?*
Stick on a three cent stamp; *t'ieh ko san fen hsin-p'iao.*
He has brought a telegram; *t'a song tien-pao lai.*
Ask him for a receipt; *uen t'a iao sheo-t'iao.*
Is $2.00 enough? *liang-k'uai ch'ien keo puh keo?*
Begin to reckon from here; *ts'ong chæ-li suan ch'i.*
What are you afraid of? Don't be afraid; *p'a shen-mo? puh iao p'a.*
Fully three *li*; *keo san li ti.*
The Saviour died for us long ago; *Chiu-chu tsao-i t'i o-men si.*
He has gone to heaven to enjoy happiness; *t'a shang t'ien, hsiang fuh ch'i liao.*

Translate:—How large do you want this made? Make it 1 ft. 3 in. high; 3 ft. long; 2 ft. 6 in. wide, as large as that red box of mine. In hiring men, some hire by the month, some by the day; (if) by the day 200 cash a day; (if) by the month $5.00 a month. He has sent a telegram to his father's home. Go and buy $1.00 worth of three cent stamps; $1.00 worth of ten cent stamps; and $2.00 worth of five cent stamps: do not make a mistake in buying them. What is that pair of scales made of? Of brass. The post office is in 太平 street, more than two *li* from here; this is too far away; take these letters to the branch office and bring back a receipt. Where has that young girl come from? She has just come from home. Let us read from the second chapter as far as to the fourth. Begin to sing from the second verse. What are foreign ships made of? Some are made of wood, some of iron. Those silver ones are the best; these wooden ones are inferior. Have you brought your foot rule with you? No, I forgot to bring it. Is 10 ft. 1 in. long enough? No. Stick up these two sheets of Chinese paper. The grace of God is deeper than the sea, higher than the heavens. Those who believe and trust the Saviour will go to heaven and enjoy great felicity.

Writing Exercise:—裏位甚作開地請頭.

READING LESSON XIII. 三十第要輯

Newspapers and Telegraphs.

新聞速傳

從古[1]以來、中國有報、名[2]叫京[3]報、因爲是在北京印[4]的、從京裏發[5]的。報上說的、盡[6]是官[7]場中的事、誰做官、誰候[8]補、那一個升[9]官、那一個革[10]職、是一天發一[11]回、不是機[12]器印的、乃[12a]是木[13]板刻的、也是印在粗紙上。早幾十年、有個耶[14]穌教的牧[15]師、姓戴[16]、心靈[17]得很、想[18]了法子、做出活[19]字板來、叫擺[20]字的、先把字擺好、後來用機器刷[21]印、這比刻字更便[22]當、所以現在各省都有報館[23]、用機器印報、

1. *Ts'ong ku i-lai* 從古以來 From of old.
2. *Ming*[2] *chiao*[4] 名叫 Called; named.
3. *Ching pao* 京報 The *Peking Gazette*, the oldest newspaper in the world. Also called *ti-pao* 邸報.
4. *In*[4] 印 To print. L. 25.
5. *Fah*[1] 發 To issue. L. 14.
6. *Chin*[3]*-shi*[4] 盡是 Nothing but . . . .; exclusively. L. 24.
7. *Kuan*[1] *ch'ang*[3] *chong*[1] 官場中 Official circles. V. 5.
8. *Heo*[4] *pu*[3] 候補 To await official employment; the one who waits for such an appointment.
9. *Sheng*[1] *kuan*[1] 升官 To receive official promotion.
10. *Keh*[2] *chih*[2] 革職 To be degraded.
11. *Ih huei* 一回 Once.
12. *Chi*[1]*-ch'i*[4] 機器 A machine; machinery. 12*a*. *Nai*[3] 乃 But.
13. *Muh*[4]*-pan*[3] 木板 Wooden blocks; a board.
14. *Ie*[1]*-su*[1] *chiao*[4] 耶穌教 The religion of Jesus; Christianity. L. 20.
15. *Muh*[4]*-si*[1] 牧師 A pastor; a clergyman.
16. *Tai*[4] 戴 The Rev. S. Dyer, of the London Missionary Society, the inventor of moveable Chinese type.
17. *Ling*[2] 靈 Intelligent. V. 3.
18. *Hsiang*[3] *liao*[3] *fah*[3]*-tsi*[3] 想了法子 Thought of, or devised a plan.
19. *Hoh*[2] *tsi*[4] *pan*[3] 活字板 'Living word blocks'—moveable type.
20. *Pai-tsi-tih* 擺字的 A compositor. L. 28.
21. *Shuah*[1]*-in*[4] 刷印 To print.
22. *Pien*[4]*-tang*[1] 便當 Convenient. L. 17.
23. *Pao*[4]*-kuan*[3] 報館 A newspaper office.

報上天天論[1]到天下的事。電報局也是新立[2]的、早年若告訴人、一點鐘能把信息[3]傳[4]一二萬里地、他必想你是哄[4a]他。[5]前幾年、人下鄉豎[6]電綫桿子、眞不容易[7]、有說他們是給外國人做事的、有說是要截[8]風水[9]的、若不是到處的地方官[10]出告示[11]、把電報事的來歷[12]說明[13]、是那裏來的、是奉旨[14]做的、鄉下人總不肯讓[15]他們豎桿子。就是豎了桿子以後、人站[16]在桿子旁邊聽得有響聲[17]、就去叫旁人[18]來聽、聽了半天就說、嗐[19]、曉得了、這是鬼[20]聲、桿子裏必有鬼、這桿子裏的鬼對那桿子裏的鬼說話、那裏是[21]電氣傳話呢。但天下是一理[22]、早年英國初興[23]

1. *Luen⁴-lao⁴* 論到 To speak of. L. 23.
2. *Lih⁴* 立 To establish. L. 25.
3. *Hsin⁴-hsih¹* 信息 News; information.
4. *Ch'uan²* 傳 To transmit; to propagate. L. 15. 4*a*. *Hong*. L. 17.
5. *Hsia⁴ hsiang¹* 下鄉 To go into the country. L. 16.
6. *Shu⁴* 豎 To erect; to set up.
7. *Iong²-i⁴* 容易 Easy. V. 4.
8. *Chieh* or *ch'ieh²* 截 To intercept.
9. *Feng¹-shui³* 風水 Wind and water—a system of geomancy which is supposed to control growth and decay, life and death etc.
10. *Ti-fang kuan* 地方官 Local officials.
11. *Kao⁴-shi⁴* 告示 A proclamation. L. 22.
12. *Lai²-lih⁴* 來歷 Antecedents; history of.
13. *Shoh¹ ming²* 說明 To state clearly.
14. *Feng⁴ chi³* 奉旨 By Imperial Decree.
15. *Rang⁴* 讓 To allow; to suffer.
16. *Tsai⁴ . . . p'ang-pien* 在旁邊 By the side; by the side of. L. 18.
17. *Hsiang³-sheng¹* 響聲 A noise; a sound.
18. *P'ang² ren²* 旁人 Others.
19. *Hai⁴* 嗐 An expression of astonishment and contempt.
20. *Kuei³* 鬼 A demon; a devil.
21. *Na li shi* 那裏是 The idea of it being . . . .?
22. *T'ien hsia shi ih li* 天下是一理 It is the same the world over.
23. *Ing¹-kueh²* 英國 England.
24. *Hsing¹* 興 To put into operation.

"Come, let us go to bed," said Tom one day to his brother John.

"Let us go to bed," said John to Tom.

"Oh, no," said Tom, "it is too early to go to bed."

"But I say it is time to go to bed," said John.

"I will tell you what we will do," said Tom; "we will play a game of ball."

"No, let us go to bed," said John.

"Oh, you are a cross boy," said Tom, "and I shall not play with you at all."

"Well, then," said John, "I will play with you."

"No, I will not play with you now," said Tom, in a pet.

"Why?" said John.

"Because you are cross," said Tom.

"Well, I will not be cross," said John.

"Will you play with me, then?" said Tom.

"Yes, I will play with you," said John.

"Then I will play with you," said Tom.

"Will you go to bed?" said John.

"Yes, I will go to bed," said Tom.

"Then I will go to bed," said John.

"Then I will go to bed," said Tom.

"Then let us go to bed," said John.

"Then let us go to bed," said Tom.

So they went to bed.

火車也是那樣、人去量地的時候、[1]或是從南往北量、或是從城外量起、直量到離城幾十里地的村[2]莊、人也就造謠言說、火車冒[3]煙、[4]莊稼就不肯長、還有人說、牛一看見火車、奶[5]就嚇[6]沒有了、以後人再擠[7]不出奶來。還有趕車的、趕牲[8]口的、也不讓他們量地、說是要壞[9]他們的生[10]意。有的地方官總得派兵[11]護送、纔把地量好了。[12]俗話說的不錯、羊[13]羔雖美、衆口難調、你我不要學他們的糊[14]塗樣子、要知道打電報是便當得很。我昨天在大街上走、就從纔開的車站走過、往裏頭觀[15]看、就看見一個十幾歲的孩子、在那裏賣報、我就叫過他來、買了一張星[16]期報、一張日[17]報、帶

1. *Hueh-shi* 或是...或是...whether....or else. L. 28.
2. *Ts'uen¹-chuang¹* 村莊 a village; a hamlet.
3. *Mao⁴ ien¹* 冒煙 To emit smoke; to smoke.
4. *Chuang¹-chia⁴* 莊稼 The crops; the harvest. L. 22.
5. *Nai³* 奶 Milk.
6. *Heh⁴* 嚇 To scare; to frighten. L. 27.
7. *Chi³* 擠 To squeeze; to milk.
8. *Seng¹-k'eo³* 牲口 Animals. V. 5.
9. *Huai⁴* 壞 To ruin; to spoil. L. 14.
10. *Seng¹-i⁴* 生意 Trade. L. 23.
11. *P'ai⁴ ping¹ hu⁴ song⁴* 派兵護送 To furnish military escort.
12. *Suh²-hua⁴* 俗話 A common saying; a proverb. L. 26.
13. *Iang²-kao¹ sui¹ mei³, chong⁴ k'eo³ nan² t'iao²* 羊羔雖美衆口難調 Though a lamb is good, it is difficult to suit everybody's taste—you can't please everybody.
14. *Hu²-t'u²* 糊塗 Stupid. L. 26.
15. *Kuan¹ k'an⁴* 觀看 To gaze; to behold.
16. *Hsing¹-ch'i pao⁴* 星期報 Weekly News. *Hsing ch'i* 星期 is used to avoid the Christian term *li-pai* 禮拜. The names of twenty-eight stars are used as a cycle of twenty-eight days. This being exactly four weeks the characters that fall on the Sunday are always the same. The names of the stars are *fang* 房 *hsü* 虛 *mao* 昴 *hsing* 星.
17. *Rih pao* 日報 The Daily News.

回家去、看報上說甚麼事、報上頭一件說、鹽、猪肉、羊肉、雞、都長價、看下邊說、銀子行市一千五百六、一毛洋錢至多換一百錢、也說、現在中國大官心裏有意思在各城裏開郵政局、賣信票、銀票、在門外擺一信箱、天天早晨、天天晚上收信、人光要在信上貼信票、信就送到了、一點不錯。報上也說、有高大話先生到享福城量地去了、要在那裏蓋電報局、他從南門外量起、直量到西河爲止、殼三四十丈、也僱了人挑石頭、抬木頭、論天僱的一天得一百幾十個錢、論月僱的、一月得五塊多錢、也吃他的飯。這一句我念出來給我哥哥聽、他說話是很好、他們能天天得那麼多的錢、算是他們的大福氣、若是經[1]中人的手、怕得不到一小半、就算不得福了。報上還有論、論說各國的事、大官怎樣做官、小官怎樣辦事、那一個有理、那一個沒有理、又論各行的事、我沒有工夫看完、就說、今天不再看、明天有工夫可以再買張報看、就是了。

1. *Chong-ren* 中人 A middleman; a mediator. L. 20.

LESSON XIV. 第四十課

Lesson XIV. 第十四課

府[3] *fu*[1] A prefecture; the officer governing it.

州[1] *cheo*[1] A Department; a region.

縣[4] *hsien*[4] A District—subdivision of 府.

省[3] *s* / *sh* } *eng* A province. To diminish. To save—as time, etc.

樓[2] *leo*[∞] A loft. An upper storey. A tower.

發[2.3] *fah* To issue; to put or send forth.

斤[1] *ch* / *k* } *in* A 'catty' = 1⅓lb. English.

短[3] *tuan* Short; deficient.

新[1] *hs* / *s* } *in* New; recent.

又[4] *iu* And; also; again.

舊[4] *ch* / *k* } *iu* Old.

壞[4] *huai* Bad; ruined; spoilt.

拜[4] *pai* To worship; to pay respects.

查[2] *ch'a* To search into; to look up.

難[2] *nan* Difficult. Read *nan*[4]. Trouble; difficulty.

草[3] *ts'ao*[21] Grass; herbs.

教[1.4] *ch* / *k* } *iao* To teach. A religion. To allow.

煮[3] *chu* To boil.

進[4] *ch* / *ts* } *in* To enter—in. To advance.

輪[4] *t'ang* A time; an occasion.

益[2] *ih* Advantage; profit.

掃[3] *sao* To sweep.

孝[4] *hsiao* To honour parents. Filial.

敬[4] *ch* / *k* } *ing* To reverence; to respect.

堂[2] *t'ang*[1] A hall; a meeting place.

處[4] *ch'u* A place; circumstances.

常[2] *ch'ang* Constantly. Common.

教[4]堂[2] *chiao-t'ang*[1] Chapel; church.

掛[4]號[4] *kua-hao* To register.

一[1]棵[1]樹[4] *ih-k'o shu* A tree.

Negative Forms of Sentences.

1. Chinese shews a great partiality for the use of negatives. Where, for instance, English would prefer, 'The men were many;' Chinese would usually prefer, 'The men were not few.' In some cases such a negative construction adds force; in other cases the sentence cast in this form runs better. The same is true of double negatives, which both in Chinese as in English make an affirmative. For instance, 'Dogs will eat anything,' or, 'There is nothing dogs will not eat,' mean the same thing, but the latter form would be more forcible in Chinese; *e.g.*,

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將相本無種男兒當自强 *Generals and Premiers do not spring from seed; youth must rely on their own exertions.*

He has a good deal of money; *t'a-tih ch'ien puh shao* 他的錢不少.
Dogs will eat anything; *keo muh iu puh ch'ih tih* 狗沒有不吃的.
All went; *muh iu puh ch'ü tih* 沒有不去的.
None but want money; *muh iu puh iao ch'ien tih* 沒有不要錢的.

Numerals used as Adverbs.

2. Numerals used as adverbs in English are expressed in two ways. For instance, we say, 'He came once, twice, thrice,' but beyond this number we commonly employ the word 'times,' as, 'He came four times.' This latter form is regularly used in Chinese. The words denoting 'times' vary according to the nature of the subject, and may be translated variously by 'once'; 'a time'; 'a spell'; etc. Both *huei* 回, *hsia* 下, *tao* 道, and *t'ang* 趟 are used; *e.g.*,

I upbraided him on two occasions; *o shoh-ko t'a liang huei* 我說過他兩回.
Mr. Li has been three times; *Li hsien-seng lai-ko san t'ang* 李先生來過三趟.
He struck him four times; or, He gave him four stripes; *t'a ta t'a si hsia* 他打他四下.
Sing it again; *tsai ch'ang ih huei* 再唱一回.
The second time; *ti-rh huei* 第二回.
How often? *chi huei?* 幾回.
The last time; *shang huei* 上回.
The next time; *hsia huei* 下回.
It is so every time; *huei huei shï chœ-iang* 回回是這樣.
I invited him once, but he would not come; *o ch'ing-ko t'a ih-huei t'a puh k'en lai* 我請過他一回他不肯來.
I have been here twice before; *o lai-ko liang t'ang* 我來過兩趟

Fah 發: its Force and Usage.

3. *Fah* 發 conveys the idea of 'manifestation,' 'development,' or 'expression in action'; *e.g.*,

His face has a yellow tinge; *t'a lien shang fah huang* 他臉上發黃.
The bread has not risen well; *man-t'eo muh iu fah hao* 饅頭沒有發好.

Such words as 'get,' 'grow,' become,' etc., often give its meaning but the connection alone can decide its force; *e.g.*,

He became faint; *t'a fah ruan* 他發軟. L. 29.
Send an extra letter; *to fah ih-feng hsin ch'ü* 多發一封信去.

Ren 人 as a Suffix.

4. The word *ren* 人 is used with many verbs to indicate the effect upon the individual. It thus has something in common with our English use of the word 'you,' or 'one,' which is often used in a general way without any special reference to the person addressed. For instance, when we say, 'It exasperates you to hear him say so,' we may mean 'It is exasperating,' without any reference to a

Numerals used as Adverbs

2. Numerals used as adverbs in English are expressed in two ways, the literary or, the more colloquial. [illegible] We counted the guests one by one. [illegible] He came one hour. This latter form is frequently used in [illegible] The words denoting "times" may be omitted, as in the instance of the [illegible] and may be translated variously by "once," "a time," [illegible]. [illegible] 一回 一次, 一遍 一趟 and 一下兒 are also used.

I. Interrogative and on counting: [illegible] 幾回 幾次 幾遍 幾趟 幾下兒

How many times have you been there? 你去過幾回 幾次 幾遍 幾趟 幾下兒

How many times did you go? 你去了幾回 幾次 幾遍 幾趟 幾下兒

I have been there three times. 我去過三回 三次 三遍 三趟 三下兒

I went there three times. 我去了三回 三次 三遍 三趟 三下兒

How often? 幾回 幾次 幾遍 幾趟 幾下兒

Once. 一回 一次 一遍 一趟 一下兒.

Twice. 兩回 兩次 兩遍 兩趟 兩下兒.

Three times. 三回 三次 三遍 三趟 三下兒.

I have been there once. 我去過一回 一次 一遍 一趟 一下兒

I went there once. 我去了一回 一次 一遍 一趟 一下兒

I have been there twice; I went there twice. [illegible]

I went there once; I have been there once. [illegible]

Idiom 把: to Bring and Take.

[illegible] 把 conveys the idea of [illegible]

This book belongs to me. [illegible]

The proud man took [illegible] and [illegible]

把 算 盤 拿 來.

Bring the abacus here, [illegible]

Take the abacus [illegible]

Bring me a cup of tea. [illegible]

Take the cup of tea [illegible]

Idiom 去 as a Suffix.

2. The word 去 is used with many verbs to denote the exact opposite to "to" [illegible]. It thus has something of the force of the English use of the word "away" or "from" which [illegible] may with advantage be placed to the [illegible] [illegible] [illegible]

particular individual, or we may mean it has exasperated the person or persons in question. This, however, the connection alone can determine, and so in Chinese; *e.g.*,

Is not his talk exasperating? *t'a chæ-hsie hua ch'i-ren puh ch'i-ren?* 他這些話氣人不氣人.

God always loves; *Shang-ti ch'ang ai-ren* 上帝常愛人.

Virtue does not fear; *hao sï puh p'a-ren* 好事不怕人.

Ch'u 處 as indicating Place and Circumstances.

5. In English such words as 'place'; 'situation'; 'position'; are used both literally and figuratively. We speak of a place as referring to a locality, and we also speak of a person being in a 'tight place,' in reference to his circumstances: and so of 'situation,' 'position,' and other words. The word 處 *ch'u* approximates somewhat to this in Chinese, being applied to a place and to a condition, or combination of circumstances. The character of such circumstances is indicated by some suitable word which denotes its quality, as, *e.g.*, 好處 *hao-ch'u* the condition of goodness, etc. In some districts 處 *ch'u* is used more freely than in others, being joined to almost any adjective or participle. The following forms are current everywhere:—

Shortcomings; faults; *tuan-ch'u* 短處.

Advantages; superiority; *ch'ang-ch'u* 長處.

Usefulness, or value; *iong-ch'u* 用處.

Difficulty; in straits; *nan-ch'u* 難處.

Profit; benefit; *ih-ch'u* 益處.

Dwelling place; *chu-ch'u* 住處.

Viciousness; bad habits; *huai-ch'u* 壞處.

Every place; everywhere; *koh tao koh ch'u* 各到各處.

He has great difficulties; *t'a hen iu nan-ch'u* 他很有難處.

This thing is useless; *chæ-ko tong-hsi muh iu iong-ch'u* 這個東西沒有用處.

He constantly talks of my son's shortcomings; *t'a ch'ang shoh o ni-tsï tih tuan-ch'u* 他常說我兒子的短處.

That child is not vicious; *na-ko hai-tsï muh iu huai-ch'u* 那個孩子沒有壞處.

Lao 老 and *Chiu* 舊: Distinction between.

6. There are many English words which are applied indiscriminately to things and persons. We say, 'An old hat'; 'An old man'; and use the one word 'old' for both, but the Chinese use one word for 'old' in the first case, and another in the second. Generally speaking, *chiu* 舊 is applied to inanimate objects, and *lao* 老 to living creatures, and to age. A man is *lao* 老, but his hat is *chiu* 舊. Things that have fulfilled their functions and are worn out, as a decayed tree, are often spoken of as 老 *lao*; *e.g.*,

I cannot get this old shoe on; *chœ-chi chiu hsiai-tsi o ch'uan puh shang chioh* 這隻舊鞋子我穿不上脚.
His clothes are old; *t'a-tih i-shang shi chiu-tih* 他的衣裳是舊的.

NOTES.—*a.* A place of worship is also called 禮拜堂 *li-pai t'ang*; and a preaching hall a 講書堂 *chiang-shu t'ang*.

b. The officials in charge of Departments, Prefectures and Districts were formerly termed 府官 or 知府; *fu kuan* or *chi-fu*; 州官 or 知州 *cheo kuan* or *chi-cheo*; and 縣官 or 知縣 *hsien kuan* or *chi-hsien*; now all are styled 知事 *chi si*.

[*See Lesson XXIX.*]

MISCELLANEOUS EXAMPLES. 句雜

I cannot find this character; *chœ-ko tsi o ch'a puh ch'uh lai.*
There are men everywhere; *koh tao koh ch'u iu ren.*
There are officials in every city; *koh fu, cheo, hsien, iu kuan.*
He has gone upstairs; *t'a shang leo ch'ü liao.*
Tell him to come downstairs; *chiao t'a hsia leo lai.*
Sixteen ounces to a pound; *ih chin shi shih-luh liang.*
This letter must be registered; *chœ-feng hsin iao kua-hao.*
He is a filial son; *t'a shi ko hsiao tsi.*
He respects his parents; *t'a hsiao-ching fu-mu.*
He shews great earnestness; *t'a fah ta reh-hsin.*
He entered the church last Sunday; *t'a shang li-pai-rih chin chiao.*
They worship God in the church; *t'a-men tsai chiao-t'ang pai Shang-ti.*

Translate:—All these letters, without exception, were registered. That old gentleman wears an old hat and an old pair of shoes. China has twenty odd provinces; a few years ago there were only eighteen; in every province there are Prefectures, Departments and Districts; the Prefecture of 太平 has eight Districts; the District magistrate came last year; his name is 黃. Meat is bought by the pound, calico by the foot; go and buy 2 lbs. 3 oz. of pork and 10 ft. and 1 in. of Chinese calico. There are trees and grass outside the city; it is really pretty. How many times have you been there? I went once last year and twice during the summer of this year. Tell him to come in and not to stand outside; it is cold outside. He is a bad man; there is no benefit in managing affairs with him. Be so good as to look up this character 敵 for me in the dictionary; I cannot find it. I came once last month, and he was not at home; I come again, and he still is not at home; is it not exasperating! To do nothing but speak of peoples' faults is bad. The first time he measured from here; this time he measured from the North gate as far as to the door of the chapel. The number of those who come to the church to listen to the doctrine is many; they come once every day in the afternoon. The newly-built chapel is twice as large as the old one; it will hold, seated to the full, between 300 and 400 people. How excellent!

Writing Exercise:—麼事外前後拿方 R. 70; 比 R. 81.

第十一課 愛鳥

The Land we live in.

本課は愛鳥週間に際して、鳥類の保護について述べたものである。

日本は鳥類の種類が多く、また鳥類の保護に適した地勢と気候とを有している。

鳥類は害虫を食べて農業を助けるものが多いから、農業上大切な鳥である。

鳥類の保護は、国民全体の義務であるが、特に青少年諸君の責任は重大である。

愛鳥週間は、鳥類の保護を国民に広く知らせるために設けられたものである。

READING LESSON XIV. 第十四要輯

The Land we live in.

本地風光

天上地下所有[1]的東西、沒有一樣不是上帝造的、[2]無論是天上的日月星三光、是[3]世界的江、湖、[4]河、海、是人、是東西、都是他造成的。[5]太初他用六天的工夫、把這一[6]切都造出來給人用、他光吩[7]咐一[8]聲、就有光、有暗、有草木、[9]有鳥獸、[10]有海中的魚、和天下的人。若叫人造一樣的活[11]東西、就是給他材[12]料、把他關在房裏、對他說、你若造不成就不叫你出來、他一[13]輩子出不來了。[14]連盤[15]古也是這樣。就是叫他颳風[16]下雨[17]下雪[18]下霜、叫太陽出來晒[19]熟[20]莊稼、他連一樣也做不出

1. *So³-iu³-tih¹* 所有的 All there are; everything. L. 17.
2. *U²-luen⁴* 無論 No matter whether. L. 17.
3. *Rih⁴ üeh⁴ hsing¹ san¹ kuang¹* 日月星三光 The Three Lights—sun, moon and stars. 3*a*. *Shi-kiai* 世界 The world.
4. *Hu²* 湖 A lake. L. 21.
5. *T'ai⁴-ts'u¹* 太初 In the beginning. L. 24.
6. *Ih¹-ch'ieh⁴* 一切 The whole of; all. L. 20.
7. *Fen¹-fu⁴* 吩咐 To command. L. 24.
8. *Ih-sheng* 一聲 'One-sound.' This expression after such words as 'speak,' 'command,' etc., denotes that the speaker needed only to speak and the thing was done.
9. *Ts'ao³-muh⁴* 草木 Flowers, grass and trees.
10. *Niao³-sheo⁴* 鳥獸 Birds and quadrupeds.
11. *Hoh²* 活 Living. L. 19.
12. *Ts'ai²-liao⁴* 材料 Materials. V. 4.
13. *Ih¹-pei⁴-tsi³* 一輩子 A lifetime.
14. *Lien²* 連 Even; including. L. 18.
15. *P'an²-ku³* 盤古 A mythical character who is supposed to have chiselled the heavens and earth out of chaos.
16. *Hsia⁴-i³* 下雨 To rain. V. 3.
17. *Hsia⁴-hsüeh³* 下雪 To snow. V. 3.
18. *Hsia⁴-shuang¹* 下霜 'To frost'—for frost to descend.
19. *Shai⁴* 晒 To dry in the sun; for the sun to shine upon. V. 5.
20. *Shuh²* 熟 Ripe; well cooked. L. 21.

來。人[1]既造不出一樣來、明[2]顯是上帝造的、若不是這位永[3]活的上帝顯[4]他的大能、誰能叫人活在世上呢。再[5]說、上帝造天地、顯出大聰[6]明、叫天下的地、出各樣的東西、南[7]方出的東西北方沒有、北方出的東西南方沒有、叫南方的貨[8]往北方去賣、叫北方的貨往南方去賣、這樣南北就有來往、長[9]了見識、各方的人彼[10]此認識、若不是這樣、這邊的人、看那邊的人爲野人、那邊的人拿[11]這邊的人不當人了。再說、一[12]方水土一方人、看天[13]氣怎麼樣、就知道人怎麼樣、北邊的人身[14]量高大、南邊的人大[15]概是身量矮[16]小、南方多有吃米的、北方多有吃麵的、這也是因爲各地的

1. *Chi*⁴ 既 Since; since it is so . . . . L. 18.

2. *Ming*² *hsien*³ 明顯 It is clearly evident that . . . .

3. *Iong*³ 永 Perpetual; eternal. L. 23.

4. *Hsien*³ 顯 To manifest. L. 26.

5. *Tsai*⁴ *shoh*¹ 再說 Further; again. Introduces a new subject, or an additional thought.

6. *Ts'ong*¹-*ming*² 聰明 Wisdom. V. 4.

7. *Fang*¹ 方 A side; a place: *nan-fang* 南方 The South.

8. *Ho*⁴ 貨 Goods; merchandise. L. 19.

9. *Chang* 長 here = To increase in.

10. *Pi*³ *ts'i*³ 彼此 Mutually. L. 17.

11. *Na*³ . . . . *puh*¹ *lang*⁴ *ren*² 拿不當人 Do not regard . . . . as men. L. 17.

12. *Ih*¹-*fang*¹ *shui*³-*t'u*³ *ih*¹-*fang*¹ *ren*² 一方水土一方人 Different climates different men. The Chinese attach a good deal of importance to the influence of climate (水土) on character.

13. *T'ien*¹-*ch'i*⁴ 天氣 Weather.

14. *Shen*¹-*liang*⁴ 身量 Stature.

15. *Kao*¹-*ta*⁴ 高大 Tall; of large build.

16. *Ta*⁴-*kai*⁴ 大概 Generally speaking. L. 19.

17. *Ai*³-*hsiao*³ 矮小 Short; of small build.

的地名爲因是也這的邊[10]有多大北的來它
有多大南小，我[11]最喜北京大的邊所，
是人的邊北就[12]怎人重加就[13]我忘氣天春
人，去一上水去一[14]點兒下人當不人的邊這等
人的邊那人[15]野馬人的邊那看人的邊這裡
這不著識[16]此衙人的去各[17]住來有
就北南裡這[18]要走去時[19]要去方
北住[20]我的方南件有[21]東西的出[22]北和，
[23]邊方北西來的出各出地的下
天時則[24]大出就[25]大這[26]帝上地在
話人時能[27]非大的他點[28]上的深來位這是
不著的這帝上是題明來一，出不這開人來

1. Cw-[1] Since; since it is so . . . 1. 15.
2. Jhiow-[2] 明 It is clearly evident that. . . .
3. Jong-[3] 永 Perpetual; eternal. L. 23.
4. Yiow-[4] 願 To manifest. L. 26.
5. Tsai-[5] 再 Further, again. Introduces a new subject, or an
elaboration. Chung-[6]
6. Jhy-[7] 職 Wisdom. V. 4.
7. Fang-[8] 方 A side. a place. mei-fang 美方 The South.
8. Mau-[9] 貿 Goods; merchandise. L. 19.
9. Cheng-[10] 增 Here = To increase in.
10. Pi-[11] 鄙 Mean. L. 17.
11. Ai-[12] . . . pih-[13] 愛 . . . 不 Do not regard . . . as trifling. L. 17.
12. Jhe-[14] Jhe-[15] 這裡 — 方 北 — 方 A Different climate.
13. The Chinese attach a good deal of importance to the influence
of climate (水土) on character.
14. Tsing-chu-[16] 天氣 Weather.
15. Shen-tsing-[17] 身體 Stature.
16. Ta-ta-[18] 高大 Tall; of large build.
17. Ai-siang-[19] 矮小 Short; of small build.

北到新疆的大部分地區。中國的大部分地區，
他能說他自己的話，本人，沒有說出
他能說英語，不過他生於本地，
他講得不很好，那一部分人，
還聞如不聞，東北一部，
看方一部，看一部，
那裏是兩大省區，
只今加盟不能是他回于
所講的是人各處，
準，差一個多一個
洲正意內在為不高，
又經利達斯，

土產[1]不同[2]。現在人論到世界就說可以分爲五大洲[3]、就是亞細亞[4]美國[5]斐洲[6]、歐羅巴[7]、奧斯達利亞[8]、又叫新金山[9]、還有許多大小海島[10]不算在內[11]。這五洲的人、一共[12]有十六萬萬、也是一年多似一年。若詳[13]細說各洲的風俗、各地的土產、各人所拜[14]的神、所做的手藝[15]、就是說過幾千回、也是說不盡、如今只可略[16]說中國這一大國是多大[17]、地面是怎麼樣、那裏有山、那裏有水。若要知道那一省在那一方、省城叫甚麼名字[18]、那一方出那一樣東西、不如問[20]道[19]教這本書的先生、他就告訴你、若他不知道、請他趕快出幾角洋錢、買一本地理誌[21]、以後他就曉得中國天下的事了。中國是個頂大的國、從南到北

1. *T'u³-ch'an²* 土產 Productions; fruits of the soil.
2. *Puh¹-t'ong²* 不同 Unlike; different.
3. *Cheo¹* 洲 A continent.
4. *Ia⁴-hsi⁴-ia⁴* 亞細亞 Asia.
5. *Mei³-kueh²* 美國 America.
6. *Fei²-cheo¹* 斐洲 Africa.
7. *Eo¹-lo²-pa¹* 歐羅巴 Europe.
8. *Ao⁴-si¹-tah³-li⁴-ia* 奧斯達利亞 Australia; Australasia.
9. *Hsin¹ chin¹-shan¹* 新金山 New California. California is 金山 or 舊金山.
9a. *Hsü-to* 許多 Many.
10. *Hai³-tao³* 海島 An island.
11. *Tsai⁴-nei⁴* 在內 Not included; extra. L. 16.
12. *Ih¹-kong⁴* 一共 In all; all told. L. 23.
13. *Ch'iang²-hsi¹* 詳細 In detail; minutely. V. 6.
14. *So³ pai⁴ tih¹ shen²* 所拜的神 The gods that are worshipped. L. 17.
15. *Sheo³-i⁴* 手藝 Trade; handicraft. V. 6. 15a. *Chi* 只³ Only.
16. *Lioh⁴* 略 Briefly; slightly. L. 19.
17. *To¹* 多 here=how.
18. *Ming²-tsi²* 名字 A name. V. 3.
19. *Puh ru* 不如 Cannot do better than . . . .
20. *Uen⁴ tao⁴* 問道 To ask.
21. *Ti⁴-li³-chi⁴* 地理誌 A geography.

有八千多里地長、從東到西有一萬二千六百多里地寬、也分爲二十二省。一省的人有一省人的樣子、各省也有各省出的東西、有出金、銀、銅、鐵的、有出木頭的、不能都出一樣。在北邊有一道河、叫黃河在南邊有一道江、叫長江、也有人叫大江的、這算是中國兩條頂長的河。黃河水不深、火輪船行不開、長江從江口直往西一千八百多里地、大船小船沒有不能上去的。各到各處蓋樓住的人少、十個人有八九個不住在樓上。有的地方山地少、有的地方山地多。在西邊離上海四五千多里地、有大高山、彀有一千一二百丈高、那麼高的高山、眞是太冷了、不好住、那個地方人、猪、雞、羊、牛、狗、都很少。各省都有大城、小城、就是府、州、縣、這些城有知府、知州、知縣。有人說、古時候有一個老先生做官、生了三個兒子、都做孝子、念書也念得很好、後來都做了官、一個做府官、一個做州官、一個做縣官。那一家的人可以算有福了、人生那樣有用處的兒子少得很、有的人生兒子一點長處都沒有、兒子長大了、就不孝敬父母、叫父母的心有大難處、你我不可那樣行、都要做好人。

1. *Fen*[1] *uei*[2] 分爲 Divided into.

LESSON XIV. 第十四課

LESSON XV. 課五十第

厚[4] *heo* Thick; generous.

傳[2] *ch'uan* To propagate; to hand down. To spread, as a disease.

方[1] *fang* Square. A prescription.

修[1] *hs* / *s* } *iu* To repair. To build. To cultivate.

薄[2] *poh* Thin; mean. Ungenerous.

笑[4] *hs* / *s* } *iao* To laugh—at; to smile.

圓[2] *üen* Round.

匠[4] *ch* / *ts* } *iang*[1] A workman; a mechanic.

工[1] *kong*[1] Labour. A labourer. A day's work.

情[2] *ch'* / *ts* } *ing* The affections; the feelings. Circumstances.

實[2] *shïh* Real; true; really. Genuine.

醒[3] *hs* / *s* } *ing* To wake up. To startle.

首[3] *sheo* The head. A chief. First. N.A.

禍[4] *h* } *o* / *uo* Calamity; misfortune.

哭[1] *k'uh* To cry—for—about.

淺[3] *ch'* / *ts* } *ien* Shallow; superficial.

世[4] *shï* An age. The world. Society.

文[2] *uen*[5] Literature. Civil, as opposed to military.

勸[4] *ch'* / *k* } *üen* To exhort; to persuade.

罵[4] *ma* To curse; to revile.

惹[3] *rœ* To provoke; to exasperate.

無[2] *u* Without; none. A negative.

界[4] *chieh* A boundary; a limit.
k } *ai* / *iai*

生氣[1 4*] *seng ch'i* To get angry.

實在[2 4] *shïh-tsai* Truly; real.

籃子[2 3] *lan-tsï*[1] A basket.

世界[4 4] *shï-kiai* The world; society.

睡覺[4 4*] *shui-chiao* To sleep.

天下[1 4] *t'ien-hsia* The empire; the world.

勸世文[4 4 2] *ch'üen-shï-uen*[5] A tract; moral essay.

Compound Adverbs.

1. Adverbs are frequently repeated before verbs. A large number of adjectives are thus turned into adverbs by repetition, and in such cases generally take a suffix, the commonest being 的 *tïh* Some adjectives given in preceding Lessons may be so turned into compound adverbs; *e.g.*,

---

成人不自在, 自在不成人 *To make a man of yourself you must toil; if you don't you won't.*

He explained in detail; *t'a hsi-hsi-tih shoh* 他細細的說.
She saw him afar off; *t'a üen-üen-tih k'an-chien t'a* 他遠遠的看見他.
They hung it up high; *t'a-men kao-kao-tih kua ch'i-lai* 他們高高的掛起來.

Abstract Nouns of Quality.

2. Abstract ideas are difficult to express in Chinese. Anything concrete is much more easily spoken of; it is almost impossible to render such terms as 'whiteness;' 'blackness;' etc. Such words as 'weight;' 'thickness;' etc., are expressed by an idiom which combines two words of opposite meaning, thus forming abstract nouns of quality. Some examples have already been given, viz., 買賣 *mai-mai*, 'business'; 尺寸 *ch'ih-ts'uen*, 'measurement.' Others are 遠近 *üen-chin* far near, i.e., 'distance'; 輕重 *ch'ing-chong*, light heavy, i.e., 'weight'. When 不 *puh* precedes each adjective it indicates the medium between them; *e.g.*,
The same thickness; *ih-iang-tih heo poh* 一樣的厚薄.
How about the size? *ta-hsiao tsen-mo-iang?* 大小怎麼樣.
A moderate distance off; *puh üen puh chin* 不遠不近.

Fah 法 as a Suffix indicating Manner.

3. The manner in which an action is done is denoted by the word 法 *fah*, meaning 'A Law; a rule'; affixed to a verb it indicates the 'law' according to which things are done. At times it is joined to a noun, but this is not common; *e.g.*,
It is done in this way; *shi chæ-iang tso-fah* 是這樣做法.
It is not written like this; *puh shi chæ-iang hsie-fah* 不是這樣寫法.
How do you say this sentence? *chæ-chü-hua shi tsen-mo shoh-fah?* 這句話是怎麼說法.

Shang 上 *hsia* 下 and *ko* 過 used as Auxiliaries.

4. The words 上 *shang* 下 *hsia* and 過 *ko*, may be joined to 來 *lai* and 去 *ch'ü* to form principal verbs, or they may be used as auxiliary to a principal verb in the same manner as 起來 *ch'i-lai* and 出來 *ch'uh-lai*; *e.g.*,
Come over here; *ko-lai* 過來.
Go over there; *ko-ch'ü* 過去.
Bring the book over here; *pa shu na ko-lai* 把書拿過來.
Go down; *hsia-ch'ü* 下去; go up; *shang-ch'ü* 上去.
Come down; *hsia-lai* 下來.
Come up; *shang-lai* 上來.
Carry it up; *t'ai shang-lai* 抬上來.
Take it down; *tai hsia-ch'ü* 帶下去.

Abstract Terms of Quality.

Pen 本: its Use and Force.

5. *Pen* 本, 'origin,' or 'root,' is used as a pronoun in certain connections; officials and memorialists employ it in speaking of themselves in documents. It has also passed into the colloquial and is prefixed to nouns to distinguish them as peculiar to a person, to the place where, and to the time when he lives. It needs to be translated according to the context in which it is found, as 'This'; 'The one in question'; 'I;' etc.; *e.g.*,

Native; the place in question; *pen-ti* 本地.
Natives of a place; *pen-ti ren* 本地人.
This street; *pen kiai* 本街.
My country; my native land; *pen kueh* 本國.
This month; *pen üeh* 本月.

Chiang 匠 in combination.

6. In Lesson X. Section 3, it was explained that 的 *tih* indicated 'an agent,' or 'doer.' Many occupations are thus defined, but there are others which are more commonly indicated by 匠 *chiang*. The following are a few of the commonest:

Carpenter; *muh-chiang* 木匠.
Stonemason; *shïh-chiang* 石匠.
Blacksmith; *t'ieh-chiang* 鐵匠.
Brassworker; *t'ong-chiang* 銅匠.
Silversmith; *in-chiang* 銀匠.

[*See Lesson XXIX.*]

Miscellaneous Examples. 句雜

There are both round and square ones; *üen tih fang tih tu iu.*
He is very angry; *t'a seng ta ch'i.*
This matter is not easy to arrange; *chæ-ko sï-ch'ing puh hao pan.*
He slept well through the night; *t'a shui ih ie tih hao chiao.*
He has just awoke; *t'a ts'ai hsing liao.*
That person is constantly making trouble; *na-ko ren ch'ang-ch'ang-tih ræ ho*
This is Mr. Li's boundary stone; *chæ shi Li chia tih kiai-shïh.*
He is a good man without doubt; *t'a shïh-tsai shi ko hao ren.*
The Chinese are now building railways everywhere; *hsien-tsai Chong-kueh ren tao-ch'u hsiu t'ieh-lu.*
I exhorted him twice, but he would not listen; *o ch'üen-ko t'a liang huei t'a puh k'en t'ing.*
Men preach all over the country; *t'ien-hsia iu ren ch'uan-tao.*
I give you two tracts; *o song ni liang-chang ch'üen-shi-uen.*

Translate:—How about the length? Neither too long nor too short; just right. They came empty and returned full. How shall we manage this affair? This is not difficult; it is managed in this way. What is that child crying for? She says her parents are dead. Were they natives of this province? They were natives of this province

and lived in this street. Tell him to come up quickly, and not to wait outside the front door. He is constantly abusing people; as soon as he opens his mouth he begins to curse; he is not a good man; everybody says he is bad. Carry that round table over here, and carry this square one over there. The carpenters want their money; they are waiting below; tell them to wait a little longer, I don't want them to come upstairs now. You may reckon four days' labour. He exhorted them four times, but failed to move them; they still abused people. To act thus is to provoke people to anger. When the Saviour ascended to Heaven He told His disciples to go all over the world and propagate religion. Afterwards His disciples went to every country and preached, and very many believed. When He came to the world He was a poor man; He was a carpenter. Afterwards He went forth and preached in His native country, exhorting people to believe and trust in God. Sing the 101st hymn.

Writing Exercise:—時候很曉過呢太野.

READING LESSON XV. 五十第要輯

Pure Romance.

憑空談笑

同[1]治十三年、有人送我一本書、名叫萬寶全書、其[2]中有畫[3]圖、所畫的是各方的人、各方的東西、圖上有字、說這一國的人有甚麼樣[4]式、那一國的人有甚麼打[5]扮、西方的人是多野、東方的人不穿衣裳、光拿葉[6]子當衣裳、南方的人胸[7]中有窟[8]窿、要出門、人就把扛[9]子穿上、抬着走、不用坐轎子、

1. *T'ong³ chi³* 同治 Title of reign 1862 to 1874.
2. *Ch'i²-chong¹* 其中 Inside; within. L. 20.
3. *Hua⁴-t'u²* 畫圖 Pictures; illustrations.
4. *Iang⁴-shi⁴* 樣式 Manner; style.
5. *Ta³-pan⁴* 打扮 Style of dress; 'get up.'
6. *Ieh⁴-tsi³* 葉子 Leaves.
7. *Hsiong¹* 胸 The breast; the chest.
8. *K'uh¹-long²* 窟窿 A hole; an aperture.
9. *Kang¹-tsi³* 扛子 A carrying pole.

READING LESSON XV. 第十五課讀本

Pure Romance.

1. 'Όνομα, -ατος τό the ol ref. to rdcr in 1874.
2. ἐλεύθερος, -α, -ον 'free'; as 'basis', within: L. ...
3. βάναυσος, -ον 'of handicraft'; illustrations.
4. ἀγορά, -ᾶς ἡ 'market'; style.
5. ἀπό πρός ἐπί διά Prep. 'over'; 'out'.
6. ἀγγέλλω ἄγγελῶ ἤγγειλα ἤγγελκα ἤγγελμαι ἠγγέλθην 'announce'.
7. ἄγγελος, -ου ὁ 'The Lesser'.
8. ἀγγεῖον, -ου τό 'The Great'; the chest.
9. ἀδικέω, -ῶ ἠδίκησα ἠδίκηκα ἠδίκημαι ἠδικήθην 'be in the wrong'; an injustice.
10. ἀεί Adv. 'always'.

Writing Exercise:—將英語譯爲文言.

Pure Romance.

1. 'Όνομα, -ατος τό the ol ref. to rdcr in 1874.
2. ἐλεύθερος, -α, -ον 'free'; as 'basis', within: L. ...
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10. ἀεί Adv. 'always'.

Writing Exercise:—將英語譯爲文言.

坐車。又說、北方有人不知道蓋房子、挖[1]洞[2]爲家住在裏頭、和兎[3]子一樣、沒有書筆、也不曉得寫字、算是一點教[4]化都沒有。又說、有女人國一個男人也沒有、我一見這書、又喜笑[5]、又嘆[6]息、因爲知道那作書的、是憑[7]空寫的、沒有那些人、也沒有那些地方、他只隨[8]心寫出就是了、盡是海[9]外的奇談。俗話說、坐井[10]觀天、意思就是人沒有離了本鄉、見識就不大、這也難[11]怪、但頂可惜[12]的、是人遇[12a]着見識大的人、萬不肯信他、就[13]如一個暹[14]羅國的皇[14a]上、早一百多年前、打發他的一個臣[15]子到外國去、看人看地、過一年多他就回來、告訴皇帝說、外國人用顯[16]微鏡、看東西、就顯得大幾十倍、又說船桅[17]有三四丈高、

1. *Uah*[1] 挖 To scoop out; to dig. L. 22.
2. *Tong*[4] 洞 A cave; a cavern.
3. *T'u*[4]-*tsi*[3] 兎子 Rabbits; hares.
4. *Chiao*[4]-*hua*[4] 教化 Civilization. Note 一點...都沒有 not the slightest.
5. *Hsi*[3]-*hsiao*[4] 喜笑 To laugh: two characters are used here to match with 嘆息 below, but 笑 is usually used alone in the colloquial.
6. *T'an*[4]-*hsih*[2] 嘆息 To sigh.
7. *P'ing*[2] *k'ong*[1] 憑空 'To lean on emptiness'—to have no ground for . . .; without cause or evidence.
8. *Sui*[2] *hsin*[1] *hsie*[3] *ch'uh*[1] 隨心寫出 To follow one's own imagination in writing. L. 17.
9. *Hai*[3]-*uai*[4]-*tih*[1] *ch'i*[2] *t'an*[2] 海外的奇談 Wonderful tales from beyond the sea—travellers' yarns.
10. *Tso*[4] *ching*[3] *kuan*[4] *t'ien*[1] 坐井觀天 To sit in a well and look at the sky—a limited outlook.
11. *Nan*[2] *kuai*[4] 難怪 And no wonder.
12. *K'o*[3]-*hsih*[1] 可惜 Alas! 12a. *Ü-choh* 遇着 To meet with.
13. *Chiu ru* 就如 As for example....
14. *Hsien*[1]-*lo*[2] 暹羅 Siam. 14a. *Hwang*-*shang* 皇上 Emperor.
15. *Ch'en*[2]-*tsi*[3] 臣子 A statesman. V. 3.
16. *Hsien*[3]-*uei*[2]-*ching*[4] 顯微鏡 A microscope.
17. *Ch'uan*[2]-*uei*[2] 船桅 A ship's mast.

這話皇上就不十分[1]信。臣子還說、他到過北邊、每[2]到了冬天、人能走在水面上、也用冰[3]鞋走來走去、如飛[4]一樣、他這話還沒有說完、皇上就生大氣、吩咐人快把他殺了、說、他敢[5]在皇帝面前這樣撒[6]謊、[7]本來該[8]死。我們本街上有李家、有張家、張家有三個兒子、一個做木匠、一個做鐵匠、一個做皮匠、李家也有兒子、一個常在外頭辦[9]貨。本月十幾、我碰見張家的大兒子、叫張肯信、我們敘[10]談的時候、他對我說、李先生的兒子纔回來、你見了他沒有、我說還沒有、光聽人說他早兩天來家、這一回他從那裏回來呢。肯信說、他告訴我走的地方不少、見的事也很多、他對我說、中國好幾省現在修鐵路、在南邊靠海修的、修法也是和西邊的修法一樣、難修的地方請了外國人來修。有的鐵路實在修的好、有的比不上西邊的、有人說、再過幾年沒有不修的地方、省省都修、就是本省也要修。他也說坐過一回火車、車上

1. *Shih fen* 十分 Ten-tenths—entirely. L. 27.
2. *Mei³-tao⁴* 每到 Whenever it came to . . . . 每到了冬天 every winter L. 28.
3. *Ping¹ hsiai²* 冰鞋 Skates.
4. *Fei¹* 飛 To fly. L. 22.
5. *Kan³* 敢 To dare; to presume to . . . . L. 20.
6. *Sah³-huang³* 撒謊 To lie. L. 23.
7. *Pen³-lai²* 本來 Naturally and rightly. L. 23.
8. *Kai¹-si³* 該死 Ought to die. Often used as an imprecation.
9. *Pan⁴ ho⁴* 辦貨 To lay in and transport goods home for sale.
10. *Hsü⁴ t'an²* 敘談 To chat.

上車次回一過半路他感受也不是就本來的意思，自己心裏的難
不有從年幾過再路人有的邊面上不比的有沒的像在甚麼的
有從來人剛分了請方地的從一這像的邊和去也法像的，
像倚靠邊的在路從像在我各從的中能我他念服也看的見
心不方面的走我請告他問信的呢來回這裏他回一這家來天
兩早他能入點光有從這能我有從他了見的來回幾子房的法光
李能我對他候時的就們我信能件子房大的家是見晚我幾
十月本貨辦頭分在常個一子房有他家李區皮做個的
一匠水做個一子房個二有家能家能有家李有上街水們我死點
來本點做這前面爺是在新他了給他和人的的大生就
上是完能有從是話這他候一形如去走來我能水用他上面水在
走能人天今了到每從北過到他能這裏子店信分十不就上是高這

1. Shuō jiǎn dān huà. 說簡單話 to speak simply. L. 27.
2. Jiào-huo 叫貨 Vehemence it came to . . . 等到了交 ev . . .
3. [illegible] 來往 Skates.
4. Lái 來 To 的. L. 22.
5. Zuò 做 To cure; to practise to . . . L. 20.
6. Shuì-huang 睡慌 To lie L. 23.
7. Pǎo-lù 本來 Naturally and right . . . L. 24.
8. Kuài-zi 筷兒 Chopsticks. Often used as an interpretation.
9. Pài-hó 派貨 To lay in and transport goods home for sale.
10. Hàn 漢 Chai.

了來回不跑了有效

就以何所東上不趕他車火趕去是就他呢隊隊完了需要他問先生感
謝他謝人那他個不箱裡拉車的給我了到他他去 有沒有到鋪
裡的謝人那他個不箱裡拉車的給我了到他他去 有沒有到鋪
幾塊小把一市年漢的黃錢條一有也的作人地本是國外是不感蓋
一有那的方的圓子角子盒一有還共人文黃一子幅黃原一子謝白個
一盒販貨小個一文世勤座幾張原一的錢吊一版方四版一的箱度
一十二有布紅紅方一毛錢組二騰兩錢有還部件幾的數上兩人文的
地本個四的錢多方有頭美去借記必子鑑的小大座還把了走還又光
又車下就他站車了到來起漢的大大人車一借蓋話句一還罪世他作
吾交案了到設了完就個一那了和就個動的他把有不就打動看一人
的上車來起打放人個那的度他不的座交他能交迎誰不個一那設
來起旅口個一這時車座是錢是錢加不年行客借款人年少個兩有

有兩個少年人，都帶着行李、不知道是爲甚麼事情、這一個開口罵起來、說那一個不講理[1]、又說他父母的不是、慢慢的兩個人就打起來、車上的人一看動打[2]、就不肯、把他們勸開[3]說和了[4]、那一個就哭了、說、到了家要告訴他母親、這一句話惹得一車人大大的笑起來、到了車站、他就下車又哭又罵走了、把這麼大小的籃子忘記帶去、裏頭有斤多猪肉、四個本地針、女人頭上戴的幾件首飾[5]、還有幾兩鹽、三根雞毛、一尺粗紅布、有二寸厚薄的一塊四方板、一吊錢的一張錢票、幾張勸世文、一個小洗臉盆、一個白盤子、一頂舊帽子、一隻女人鞋、還有一盒子餅子、圓的方的都有、一盞燈不是外國燈、是本地人作的、也有一條發黃的黑手巾、一把小壺、幾個鐵釘子、還有一掛表。怕他到了家告訴母親、母親不問他那人罵的甚麼話、光問他要籃子怎麼樣呢、他就是去趕火車也趕不上、東西可以算沒有了、得不回來了。

1. *Puh chiang li* 不講理 Didn't talk sense ; was unreasonable.

2. *Tong ta* 動打 Made a move to fight ; to come to blows.

3. *Ch'üen-k'ai* 勸開 Caused them to desist by persuasion ; persuaded them to give over.

4. *Shoh ho liao* 說和了 Settled it amicably.

5. *Sheo³-shih¹* 首飾 Head ornaments.

REVIEW: LESSONS XI-XV. 三第課考

1. Give examples of each Degree of Comparison.

Shew in two sentences how things are compared by repetition.

How is the Double Comparative formed? give two examples.

Illustrate in six sentences the use of 很 至 着.

In four sentences shew uses of 離 里 往 經.

Give Chinese for: locomotive; telegram; railway station; third class; electric light; electric tramway; submarine cable; telegraph pole.

Give two examples each of the use of 裝 趕 起, 爲 止.

Illustrate the use of 的 to indicate origin.

Shew two uses of 從 論.

Correct the following: 這本房是三十三尺高: 我的兄弟的塊船六丈一寸長.

Write three sentences containing Double Negatives.

What is the meaning of 發? shew its use in two sentences.

Translate:—How many times a day? Every time, without exception, he says the same thing. The last time he was not at home. The next time I will tell him to wait.

Shew use of 人 as a suffix after verbs; and 處 in its literal and adapted use in three sentences each.

What is the difference in the use of 老 and 舊? give two examples.

Translate:—Chapel. Place of worship. A hall. A preaching hall.

Give the names of cities of three degrees, with titles of the officials who govern them.

Give three examples of the use of Compound Adverbs and shew how they are formed.

Form three abstract nouns of quality, and give three sentences to shew how they are used.

What is the meaning of 法? how it is used?

Illustrate in four sentences, 上 來, 上 去, 過 來, 過 去, both as principal and as auxiliary verbs.

How is 本 used? give three examples.

Translate Reading Lessons XIV and XV.

2. Give sound, tone, and meaning of the following:—似 至 倍 僅 差 拾 氣 局 縣 益 煮 替 樓 竪 唱 縫 騎 窮 狗 辦 擺 越 修 喝 戴 淺 惹 薄 厚.

LESSONS XLVI.–XLVII.

3. Correct, if necessary, the following, and give reason for the correction :—

上海的商業很興旺。
來往的人很多。
這個城裏有一千多萬人。
這裏的氣候很好。
冬天不很冷。
夏天不很熱。
這裏的三月裏來的東風是很大的。
風從海上來。
風裏帶着海水的味兒。
人們都喜歡夏天來到。
因爲夏天來到，大家的生意就興旺了。

3. Correct, if necessary, the following, and give reasons for the correction :—

泡茶好了有沒有。我的布你的碗大一樣。他住在北。在南西邊。他走三里。太平這裏離多遠。明天我們趕到了。我箱子四十件書不裝。沒有滿了裝。這個東西木頭是做的。他來的是從那裏。這裏起念第三個章六根節。多高這是我不知道。那件布是尺寸論買。一百尺三寸短。他送過報電和票信來。樓上你要去現在。他三回來。一下打他得很重。他的臉紅發了。沒有好處這匹事情。小孩子戴兩雙老鞋穿了一塊老帽子舊年紀的先生說老舊不分。做鐵路的人罵。他道理傳好好的。做饅頭的匠。寫法是這個。叫他來上抬。有方有圓的。

4. Write in Chinese character :—

I want to meet him next time. What did he say last time? When did he go? He went the 23rd of last month. I saw him when I was at home, but I do not know where he is now. He invited the wrong person. I heard it said at that time that he had money and was engaged in business in Shanghai. On the 21st of the 5th month that old woman came to change money. Can they come? They can all come. He is not fond of going out. The things inside are better than those outside. What does the letter say? After he had finished doing it, he went to the house of Mr. Chang. He first said, The people are too many; afterwards he said, The old people are too few Did you know that those four gentlemen came in the 5th month?

VOCABULARY III. 三第彙字

害[1] *hai* To contract a disease. To injure. Injury.

病[4] *ping* Disease. A vice; a fault.

雪[3] *s* / *hs* } *üeh* Snow.

醫[1] *i* To heal; to cure.

養[3] *iarg* To rear; to nourish. To support. To 'keep,' as animals.

京[1] *ch* / *k* } *ing* The metropolis; a capital.

英[1] *ing* Brave; heroic. England.

美[3] *mei* Beautiful; excellent. America.

德[2] *teh* Virtue; moral excellence. Germany.

院[1] *üen* A courtyard. A public building.

皇[2] *huang* Imperial. The sovereign.

狼[2] *lang*[1] The wolf. Cruel.

雨[3] *ü* Rain.

靈[2] *ling* Spirit; spiritual. Intelligent. Efficacious.

魂[2] *huen* The soul; the wits.

雷[2] *l* } *ei* / *ui* Thunder.

層[2] *ts'eng* A storey; a layer. An item. Division of a subject.

夫[1] *fu* A sage. A husband. A labourer.

治[4] *chi* To cure; to heal. To govern.

醫[1]生[1] / 大[4]夫[1] } *i-seng*[1,7] / *tai-fu* A doctor; a physician.

靈[2]魂[2] *ling-huen*[1] The soul.

京[1]城[2] *ching-ch'eng* The capital city; the metropolis.

名[2]字[4] *ming-tsï*[1] A name.

挑[1]夫[1] *t'iao-fu*[1] A coolie.

禱[3]告[4] *tao-kao* To pray-to; prayer.

英[1]國[2] *ing-kueh* England.

美[3]國[2] *mei-kueh* America.

法[2]國[2] *fah-kueh* France.

德[2]國[2] *teh-kueh* Germany.

省[3]城[2] *seng-ch'eng* Provincial capital.

方[1]子[3] *fang-tsï*[1] A prescription.

醫[1]院[4] *i-üen*[1] A hospital.

皇[2]帝[4] *huang-ti*[1,7] Emperor; King; ruler.

臣[2]子[3] *ch'en-tsï*[1,7] A statesman.

獅[1]子[3] *s* / *sh* } *ï-tsï*[1] A lion.

老[3]虎[3] *lao-hu*[1] A tiger.

法[2]子[3] *fah-tsï*[1] A plan; a method.

一[1]道[4]牆[2] *ih-tao ch'iang* A wall.

一[1]劑[4]藥[4] *ih-chi ioh* A dose of medicine.

NOTES.—*a*. Both 長 *chang* and 生 *seng* are also used in reference to the contraction of disease, as, 他長了病 *t'a chang-liao ping*, He has contracted a disease.

b. *Ling-huen* 靈魂 is often transposed to 魂靈 *huen-ling* with no change of meaning.

c. The 字 *tsï* is often omitted in speaking of names.

d. An Emperor is also called 皇上 *huang-shang.*

e. *Tsï* 子 is frequently changed to 兒 *rï*, as 法兒 *fah-rï.*

f. *Hsia* 下 is used as a verb before both 雨 *ü* and 雪 *hsüeh*, as, 下雨 *hsia-ü* To rain; it rains; 下雪 *hsia-hsüeh* To snow; it snows.

g. To thunder, is 打雷 *ta lei.*

h. To write a prescription is 開方子 *k'ai fang-tsi.*

i. *Uen* 文 is often used in the sense of 'language,' as, The English language, 英文 *ing uen*; and so with other languages. The first of the characters which compose the name of the country stands for the name, as, French, 法文 *fah-uen*; etc.

READING LESSON XVa. 五十第要輯次

An Awakening and a Journey.

大夢初醒

有一個著[1]書的、書中著上了幾句笑[2]話、說、有一個人下鄉去遊[3]逛、走累了、[4]見一塊草地、就躺[5]下睡覺、後來醒了、用手揉[6]了揉眼睛、纔得睜[7]開、隨[8]後又起來舒[9]伸了舒伸、打[10]了幾個呵欠、四[11]圍一看、就見地方變了、人也不是早[12]先所認識的、慢慢的訪[13]問了訪問、纔知道已經睡了幾百年、別[14]有天

1. *Chu*[4]*-shu*[1]*-lih*[1] 著書的 An author. 做 *tso* is also used in place of 著 *chu*
2. *Hsiao*[4] *hua*[4] 笑話 A funny story: to ridicule.
3. *Iu*[2]*-kuang*[4] 遊逛 To stroll; to ramble.
4. *Lei*[4]*-liao*[3] 累了 Tired; fatigued.
5. *T'ang*[3]*-hsia*[4] 躺下 To lie down.
6. *Reo*[3] *liao*[3] *reo*[3] 揉了揉 To give (the eyes) a rub.
7. *Tseng*[1]*-k'ai*[1] 睜開 To open—used of the eyes only; 閉 *pi* is used of closing the eyes, not 關.
8. *Sui*[2]*-heo*[4] 隨後 Bye-and-bye; later on.
9. *Shu*[1] *shen*[1] 舒伸 To stretch oneself—as on awaking.
10. *Ta*[3] . . . . *ha*[1]*-ch'ien*[4] 打呵欠 To yawn. L. 25.
11. *Si*[4]*-uei*[2] *ih*[1] *k'an*[4] 四圍一看 To look round on all sides.
12. *Tsao-hsien* 早先 Formerly; previously. L. 24.
13. *Fang*[3]*-uen*[4] 訪問 To make enquiries. L. 28.
14. *Pieh iu t'ien ti liao* 別有天地了 It was another world.

地了。這雖[1]是笑話、其中也有意思、甚麼意思呢、就是比[2]出古今的事、古今的人來了。在我看、若是有我們宋朝的一個祖[3]宗復[4]活起來、看當[5]朝的中[6]華、他也必揉揉眼、以[7]爲不在他本國了、他必看火船、火車、電報、水綫、爲[8]怪物、若用留[9]聲器必要叫他嚇[10]一大跳、聽中國人說外國話、寫英文、法文、他總以爲希[11]奇、叫他更希奇的、是叫他看甚[12]麼自行車[13]、脚踢車[14]、又看飛[15]行器、飛在空[16]中、他若看這一切、心中必亂[17]、摸[18]不着東西南北了。現在生的人不以這些爲希[19]罕、因爲國國都有、若把國比起來、算是美國、英國、德國、最會[20]造這樣的巧[21]東西、這

1. *Sui*¹ 雖 Although. L. 18.
2. *Pi . . . . ch'uh-lai* 比 . . . . 出來 To bring out by comparison.
3. *Tsu*³-*tsong*¹ 祖宗 Ancestors. L. 26.
4. *Fuh*¹-*hoh*¹ *ch'i*³-*lai*² 復活起來 To come to life again; to have a resurrection.
5. *Tang*¹-*ch'ao*² 當朝 The present dynasty.
6. *Chong*¹-*hua*² 中華 China.
7. *I*³-*uei*² 以爲 To think; to consider. L. 19.
8. *Kuai*⁴ *uh*⁴ 怪物 Uncanny things.
9. *Liu*²-*sheng*¹-*ch'i*⁴ 留聲器 A gramophone.
10. *Heh*⁴ *ih*¹ *ta*⁴ *t'iao*⁴ 嚇一大跳 To receive a great shock.
11. *Hsi*¹-*ch'i*² 希奇 Strange; wonderful.
12. *Shen-mo* 甚麼 used before an enumeration of things or persons may be translated by 'Such things as' . . . .
13. *Tsi*⁴-*hsing*²-*ch'æ*¹ 自行車 Motor cars. Also called 氣車 *ch'i ch'æ*.
14. *Chioh*³ *t'ah*⁴ *ch'æ*¹ 脚踢車 Bicycles.
15. *Fei*¹-*hsing*²-*ch'i*⁴ 飛行器 Flying machines.
16. *Tsai*⁴-*k'ong*¹-*chong*⁴ 在空中 In the air.
17. *Luan*⁴ 亂 Confused; bewildered.
18. *Mo*¹ *puh*¹ *choh*² 摸不着 Unable to find out; 摸不着東西南北 to completely lose one's bearings.
19. *Hsi*¹-*han*³ 希罕 Rare; uncommon.
20. *Tsui*⁴ 最 Extremely; very; sign of Superlative. L. 27.
21. *Ch'iao*³ 巧 Ingenious; clever.

一國做的好、那一國要做的更好、就是精[1]中求精。恐[2]怕有些念這書的人、不能都坐火船跑[3]到各國去看看、所以我略略的把一國的事、詳細述[4]說一徧、若後來有錢、有空、有機[5]會、去親[6]眼看看、就可以知道我這話是實在、是不錯的了、若到別[7]國去看了甚麼希罕事情、再著在書上、我敢[8]保說、要買的人多、我就是要當[9]當也必買一本看看。在西邊、離中國三萬多里路、有一國叫英國、從中國到那裏去、坐船可以、坐火車也可以、但是坐火輪船工夫就大、至少要走五個多禮拜、船上吃飯是吃船上的飯、不用帶甚麼東西吃、喝水喝茶、也是喝船上的。坐火車、要先往北走、過一道海、就有鐵路、火車站、客人在那裏買了車票、就上車坐下、車一開實在走的很快、一點鐘可以走八九十里地。慢慢的要從德國、法國、那裏過、就到了海邊、在那裏換船走幾點

1. *Ching*[1] *chong*[1] *ch'iu*[2] *ching*[1] 精 中 求 精 To seek to better that which is already good.

2. *K'ong*[3]-*p'a*[4] 恐 怕 Perhaps; it may be that .... L. 19.

3. *P'ao*[2-3] 跑 To go to; to run. L. 17.

4. *Shuh*[4]-*shoh*[1] *ih*[1]-*pien*[4] 述 說 一 徧 To give an account of.

5. *Chi*[1]-*huei*[4] 機 會 An opportunity or occasion. L. 26.

6. *Ch'in*[1] *ien*[3] 親 眼 With one's own eyes.

7. *Pieh*[2] 別 Other; another. L. 21.

8. *Kan*[3]-*pao*[3] 敢 保 To guarantee; to warrant.

9. *Tang*[4]-*tang*[4] 當 當 To put something in pawn. L. 17, 29.

鐘的工夫、就到了英國。英國人從中國回家、到了本國就享福[1]、能見老家、見老父母、哥哥、兄弟、兒女、又吃家裏的菜、樣樣都很好。英國沒有多大、有中國的山東省那麼大、但人多心靈、會造各樣的東西、就是洋布、火車、火輪船、和銅、鐵作的東西、發到天下賣給各國的人、東西作的好、到處的人肯買。現在天下說英國話的人頂多、國大小不要緊、要緊是有能人、會辦事、有了能人、就是國小也可以算大、好比一個人、身體大、頭也大、手也大、脚更大、但心中魯莽[2]、毫[3]不懂事、一點也不靈光、會做挑夫、抬轎、一天吃十幾碗飯、晚上睡覺、早晨醒了、天天這樣行、也算不得是大人、但一個人心大、知道說話、辦事、就是身體小、也算不得是小、一個國一個人比起來同是一樣[4]。還有[5]一件、人肯拜上帝、上帝能叫他的心靈、手裏辦的事樣樣都順、沒有不順的了、這樣、人拜上帝是頂要緊的、是第一要緊的大事。

1. *Hsiang³ fuh²* 享福 To enjoy oneself; to be happy
2. *Lu³-mang³* 魯莽 Dull of understanding.
3. *Hao²-puh¹ long³ sï⁴* 毫不懂事 Utterly unversed in affairs.
4. *T'ong² shï⁴ ih¹-iang⁴* 同是一樣 Are all alike.
5. *Huan iu ih-chien* 還有一件 Still another matter; further.

LESSON XVI 第六十課

把	pa, to grasp; to take hold of; to hold; to wield; to manage; to govern; to guard; to watch; to keep; to preserve. To grasp.
橋	ch'iao, a bridge
的	ti, sign of the In-definite Attributive and Pronominal particles.
要	yao, to cause; to compel; to oblige; to force; to coerce; sign of the passive.
去	ch'ü, to go; to depart; to leave; to get rid of; to remove; to put away; to get away with
看	k'an, To look; to see; to read; to consider; to regard; to treat; to visit; to call on; to pay a visit to; to call; to look after; to attend to; to take care of; to protect; to preserve; to guard; to watch; to keep; to preserve. To look after.
守	shou, A temple
廟	miao, To worship; to pay homage to; to adore; to venerate; to respect; to honour; to revere; to reverence; to worship. To worship.
敬	ching, The country
國	kuo, To obey; to submit to; to yield to; to surrender to; to give in to; to succumb to; to give way to; to bow to; to submit; to yield; to surrender; to give in; to succumb; to give way; to bow; to obey. To weigh alive; to weigh; level; just; correct; common.
平	p'ing,
常	ch'ang,
說	shuo, Water; Solution; Doctrine; Theory; Hypothesis; Explanation; Statement; Account; Report; Rumour; Gossip; Scandal; Tale; Story; Fiction; Novel; Romance; Drama; Play; Opera; Song; Ballad; Poem; Verse; Rhyme; Rhythm; Metre; Prosody; Grammar; Rhetoric; Logic; Ethics; Morals; Manners; Etiquette; Ceremony; Rite; Custom; Habit; Practice; Usage; Fashion; Style; Mode; Method; Way; Means; Plan; Scheme; Device; Trick; Art; Skill; Craft; Profession; Trade; Business; Occupation; Work; Labour; Industry; Agriculture; Farming; Gardening; Horticulture; Forestry; Fishing; Hunting; Shooting; Archery; Riding; Driving; Sailing; Navigation; Swimming; Diving; Running; Walking; Jumping; Leaping; Climbing; Crawling; Creeping; Flying; Soaring; Gliding; Floating; Sinking; Drowning; Burning; Fire; Heat; Cold; Ice; Snow; Frost; Hail; Rain; Storm; Wind; Thunder; Lightning; Earthquake; Volcano; Eruption; Flood; Tide; Wave; Current; Whirlpool; Eddy; Waterfall; Cataract; Rapids; Shallows; Sandbank; Island; Peninsula; Isthmus; Cape; Promontory; Bay; Gulf; Harbour; Port; Haven; Anchorage; Dock; Pier; Wharf; Quay; Jetty; Breakwater; Lighthouse; Beacon; Buoy; Anchor; Cable; Rope; Chain; Net; Sail; Mast; Rudder; Oar; Paddle; Boat; Ship; Vessel; Craft; Fleet; Navy; Army; Soldier; Sailor; Officer; General; Admiral; Captain; Lieutenant; Sergeant; Corporal; Private; Recruit; Volunteer; Conscript; Militia; Reserve; Regiment; Battalion; Company; Platoon; Squad; Troop; Cavalry; Artillery; Infantry; Engineers; Sappers; Miners; Gunners; Bombardiers; Marines; Rifle; Gun; Cannon; Pistol; Revolver; Sword; Bayonet; Lance; Spear; Pike; Halberd; Axe; Knife; Dagger; Arrow; Bow; Crossbow; Catapult; Sling; Stone; Bullet; Shot; Shell; Bomb; Grenade; Mine; Torpedo; Powder; Gunpowder; Dynamite; Explosive; Fuse; Detonator; Percussion cap; Cartridge; Ammunition; Magazine; Barrel; Stock; Trigger; Sight; Aim; Target; Butt; Range; Distance; Elevation; Depression; Windage; Recoil; Kick; Report; Flash; Smoke; Powder-smoke; Gunpowder-smoke; Fog; Mist; Haze; Cloud; Rainbow; Sunset; Sunrise; Twilight; Dusk; Dawn; Night; Darkness; Moonlight; Starlight; Moon; Star; Planet; Comet; Meteor; Shooting star; Sun; Sunlight; Daylight; Day; Noon; Midday; Afternoon; Evening; Night; Midnight; Hour; Minute; Second; Clock; Watch; Timepiece; Chronometer; Sundial; Hourglass; Stopwatch; Alarm; Bell; Gong; Drum; Trumpet; Horn; Whistle; Flute; Pipe; Fife; Clarinet; Oboe; Bassoon; Saxophone; Cornet; Trombone; Tuba; Euphonium; Bugle; Horn; Violin; Viola; Violoncello; Double bass; Harp; Guitar; Mandolin; Banjo; Zither; Lute; Piano; Organ; Harmonium; Accordion; Concertina; Harmonica; Mouth-organ; Jew's-harp; Castanets; Cymbals; Triangle; Tambourine; Kettledrum; Side-drum; Bass-drum; Xylophone; Glockenspiel; Chimes; Carillon; Peal; Ring; Toll; Knell; Tone; Pitch; Key; Scale; Chord; Harmony; Melody; Tune; Air; Song; Singing; Voice; Speech; Talk; Conversation; Discussion; Debate; Argument; Dispute; Quarrel; Fight; Battle; Combat; Duel; Contest; Competition; Match; Game; Sport; Play; Amusement; Entertainment; Festival; Holiday; Vacation; Leisure; Rest; Repose; Sleep; Dream; Nightmare; Waking; Awakening; Rising; Getting up; Dressing; Washing; Bathing; Shaving; Hairdressing; Combing; Brushing; Cleaning; Sweeping; Dusting; Scrubbing; Polishing; Mending; Darning; Sewing; Needlework; Knitting; Crochet; Embroidery; Lace; Ribbon; Braid; Fringe; Tassel; Button; Buttonhole; Zip; Hook; Eye; Pin; Needle; Thread; Cotton; Silk; Wool; Linen; Hemp; Flax; Jute; Rope; Twine; String; Cord; Tape; Ribbon; Braid; Fringe; Tassel; Button; Buttonhole; Zip; Hook; Eye; Pin; Needle; Thread; Cotton; Silk; Wool; Linen; Hemp; Flax; Jute; Rope; Twine; String; Cord; Tape;
話	hua,
一	i,
句	chü,
書	shu,
經	ching,

Passive Voice: how expressed.

1. There are several ways of expressing the Passive Voice in Chinese. Sometimes no special word is used, but it is understood from the context, especially with 被 as used (1) at the close of the second sentence. (2) at the end, where we have only the one word 被 to express the whole idea. Sometimes, however, the passive is shewn by the use of 給 as in the second column, where the 給 is translated by "to". Sometimes the passive is expressed by the use of 叫 as in the third column, where the 叫 is translated by "to call". This is more usual in the South.

LESSON XVI. 課六十第

被 *pei*[45] A coverlet. Sign of the passive. To suffer.

橋[2] *ch'* / *k* } *iao*[27] A bridge.

罷[4] *pa* Sign of the Imperative. Interrogative particle.

蒙[2] *meng* To cover; to conceal. Sign of the passive.

碰[4] *p'eng* To strike against; to happen; to meet with.

學[2] *hs* { *ioh* To learn; to study. *üeh* To imitate; to mimic. A science.

受[4] *sheo* To endure. To receive. Sign of the passive.

廟[4] *miao*[1.13] A temple.

想[3] *hs* / *s* } *iang* To think; to ponder. To call to mind.

鄉[1] *hsiang* The country.

弄[4] *long* To do; to act.

平[2] *p'ing* To weigh silver; even; level. Just. Common.

內[4] *n* } *ei* / *ui* Within; inside; among.

苦[3] *k'u* Bitter. Sorrow; suffering.

遭[1] *tsao* To meet with; to befall. A time.

議[5] *i* To discuss; to talk over.

領[3] *ling* To lead; to guide. To receive.

村[1] *ts'* { *uen* / *en* A village; a hamlet.

另[4] *ling* Separate; besides; extra. Again.

另[1]外[4] *ling-uai* In addition; besides.

商[1]量[2] / 議[4] *shang* { *liang* / *i* To talk over; to deliberate.

吃[1]苦[3]* *ch'ih-k'u* To suffer; to suffer hardship.

本[3]事[4] *pen-si* Ability; capacity.

已[3]經[1] *i-ching* Already; Sign of past tense.

學[2]堂[2] *hsioh-t'ang* A school; a schoolroom.

學[2]生[1] *hsioh-seng* Scholars; pupils.

受[4]罪[4]* *sheo-tsui* To bear suffering; to suffer

綢[2]子[3] *ch'eo-tsï* Silk; pongee.

一[1]尊[1]菩[2]薩[1] *ih-tsuen p'u-sa* An idol.

Passive Voice: How expressed.

1. There are several ways of expressing the Passive Voice in Chinese. Sometimes no special word is needed as it is contained in the construction, especially with 是 *shï* and 的 *tih*; at other times special forms are used. These in turn, vary in their use according as the one on whom the action terminates is affected by it; as for example, whether he suffers or is benefited. The commonest and most colourless form is 被 *pei*. This is most usual in the South,

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欲爲人上人,先受苦中苦 *You must first endure much travail if you wish to come out on top.*

but in the North 叫 *chiao* or 教 *chiao* largely replaces it in colloquial use.

Sheo 受 *tsao* 遭 and *ch'ih* 吃, more commonly refer to anything met with or borne of an undesirable character, as loss, suffering, injury, etc. *Meng* 蒙 on the other hand points out a person as the recipient of some favour; as does 領 *ling* in certain connections; *e.g.*,

He was struck by a stone; *t'a pei shih-t'eo ta liao* 他被石頭打了.

I don't know by whom that money was taken; *o puh chi-tao na ch'ien chiao shui na liao ch'ü* 我不知道那錢叫誰拿了去.

I have been injured by him; *o sheo-ko t'a-tih hai* 我受過他的害.

They suffered greatly; *t'a-men ch'ih ta k'u* 他們吃大苦.

She received two cash notes; *t'a ling-liao liang-chang ch'ien p'iao* 他領了兩張錢票.

We are all recipients of the Saviour's grace; *o-men tu meng-liao Chiu-chu-tih en-huei* 我們都蒙了救主的恩惠.

I-ching 已經: its Use and Force.

2. *I-ching* 已經 is stronger than 了 *liao* used alone, and when it precedes a verb 了 *liao* often follows it; *e.g.*,

I have already spoken twice; *o i-ching shoh-ko liang-huei* 我已經說過兩回.

He has already received the silver; *t'a i-ching ling-liao in-tsi* 他已經領了銀子.

There is no help for it, the business is already ruined; *muh iu fah-tsi, sï-ch'ing i-ching huai liao* 沒有法子, 事情已經壞了.

Pa 罷: How and where used.

3. *Pa* 罷 may stand at the beginning or end of a sentence. When it stands at the beginning it usually takes 了 *liao*, and is commonly repeated. So used it expresses satisfaction or acquiescence. As a final particle it may be variously translated according as it stands as a sign of the Imperative, or denotes a query. Its special uses must be watched and gradually acquired.

It is enough! my son is yet alive; *pa-liao, pa-liao, o-tih ri-tsi huan tsai* 罷了罷了, 我的兒子還在.

I wonder if you have any boiling water? I am afraid not; *ni iu k'ai shui pa? muh iu pa* 你有開水罷. 沒有罷.

Let us go; *o men tseo pa* 我們走罷.

Begone; *ch'ü pa* 去罷.

There's an end of it, say no more about it; *suan liao pa, puh yao to shoh* 算了罷, 不要多說.

N.A. Care should be taken in using the fourth sentence, as it expresses a desire to be rid of a person in the strongest possible manner.

Lesson 5 第五課: Use and Purpose.

第八課：How used.

[illegible] Lesson VIII. [illegible] as "To cause." It [illegible] object [illegible] is used to indicate end or purpose: to depose the [illegible] in order to [illegible] in person out the [illegible] of [illegible]. In the sixth [illegible] is employed in similar [illegible] but [illegible] it is [illegible] used in the Negative. Other [illegible] [illegible] used and is rather more colloquial than [illegible]; it is often [illegible] with [illegible] no change of meaning; e.g.

You really put me in a difficulty; 此次 [illegible] 實在 [illegible]

[illegible] 此事

To [illegible] is to make people angry; 使 [illegible] 怒

[illegible] 使民怒與人生爭

Please [illegible] to go; please [illegible] 請 [illegible] 去

[illegible] [illegible] and then [illegible] the Saviour; [illegible] 使 [illegible] 救主

[illegible] [illegible] 使門徒還到[illegible]

Give me the [illegible] and I may return home; [illegible] 使我 [illegible] 回來

[illegible] 使我 [illegible] 我 [illegible] 回來

內 and 外 內.

[illegible] 內 and [illegible] are [illegible], 內 and [illegible] to [illegible] [illegible] [illegible]

Shï 使: How used.

4. *Shi* 使, Lesson VIII. was defined as 'To cause.' It and 叫 *chiao* or 教 *chiao* is used to indicate end or purpose; to denote the cause or reason, and in some connections to point out the manner of action. In the South 給 *chih* is employed in a similar sense, but so used it is not heard in the North. *Chiao* 叫 is most commonly used and is rather more colloquial than 使 *shi*; it is often coupled with 好 *hao* with no change of meaning; *e.g.*,

You really put me in a difficulty; *ni chen chiao o uei nan* 你眞叫我爲難.

He speaks so as to make people angry; *t'a shoh-hua chiao ren seng-ch'i* 他說話叫人生氣.

Better not let him go; *puh k'o-i chih t'a ch'ü* 不可以給他去.

We preach that men may trust the Saviour; *o-men chiang tao-li chiao ren k'ao Chiu-chu* 我們講道理叫人靠救主.

Give me the money that I may return home; *pa ch'ien chih o, chiao o hao huei chia ch'ü* 把錢給我叫我好回家去.

Nei 內 and *Uai* 外.

5. *Nei* 內 and *uai* are opposites, 外 *uai* denoting anything over and above, or external to something else; it is specially applied to relatives through the female branches; 內 *nei* has an inclusive sense; *e.g.*,

An outsider; *uai lu ren* 外路人.

Outside; overplus; *tsai uai* 在外.

A province other than that of the speaker; *uai seng* 外省.

An outsider; one outside the business; *uai hang* 外行.

An expert; 'an insider'; *nei hang* 內行.

Within; included; *tsai nei* 在內.

Not included; *puh tsai nei* 不在內.

The interior—of a country; *nei ti* 內地.

Tsai nei 在內 and *tsai uai* 在外 are placed at the end of sentences; 另 *ling* or 另外 *ling-uai* usually at the beginning; *e.g.*,

That silk is extra; *na ch'eo-tsi tsai uai* 那綢子在外.

The twenty cents is included in the reckoning; *ri chioh ch'ien suan tsai nei* 二角錢算在內.

The 400 cash is not included; *na si-peh ch'ien puh tsai nei* 那四百錢不在內.

Notes.—*a.* *Hsioh-fang* 學房 is also used for 'school.'

b. Pupils are styled 門生 *men-seng* as well as 學生 *hsioh-seng*. A teacher would use the term in speaking to or of his own pupils.

c. The following expressions relating to the country will be found useful:—Down in the country; *tsai hsiang hsia* 在鄉下; To go to the country; *hsia hsiang* 下鄉: country people; *hsiang-hsia ren* 鄉下人.

[*See Lesson XXIX.*]

Miscellaneous Examples. 句雜

It is cold, we must cover with a quilt; *t'ien leng, o-men iao kai pei.*
This is over and above; *chæ shi ling-uai tih.*
I met him on the street; *o tsai kiai shang p'eng-chien t'a.*
It is raining heavily to-day; *chin-t'ien hsia ta ü.*
You have made a mess of this; *chæ sī ni long tih puh hao.*
Weigh two taels; *p'ing rī liang in-tsī.*
No help for it; *muh iu fah-tsī.*
We must talk the matter over first; *o-men hsien iao shang-i.*
Let us go home; *o men chia ch'ü pa.*
I suffered greatly at his hands; *o ch'ih-ko t'a-tih ta k'u.*
I have already been insulted by him twice; *o i-ching shee-ko t'a-tih liang huei ch'i.*
The Saviour suffered that we might be saved; *Chiu-chu sheo k'u chiao o-men teh chiu.*
Idols have no means of saving men; *p'u-sa muh iu fah-tsī chiu ren.*

Translate:—He was eaten by a lion. He has been ill for two months, and there is no means of curing him; I fear he cannot get better. He keeps two pigs, three dogs, and also keeps twenty chickens. On the 3rd of the 12th month it snowed heavily; on the 4th it rained heavily. It does not thunder in the winter, but in the summer. That scholar has great ability; his teacher says he will be a doctor. Dr. Li has opened a hospital outside the city; he sees patients every day; people come to see him, both from the city and the country. He writes a prescription and says, Take two doses a day. Some are unwilling to take foreign medicine and go to the native drug shop to buy native medicine. The medicine he dispenses is very efficacious When you go out of the city, go straight on; four *li* from the city there is the village of the Chang family; at the east end there is a temple, at the west end there is a school. You are there as soon as you cross the bridge. I think he has already gone. The tea-cups and the silk are included; the medicine is extra. The capital city of every country is much larger than the provincial capital. I cannot think of a plan; can you? Neither can I. That hospital is three storeys high; we have no house so high as that in this city. He bought the wrong medicine and was injured in consequence. Idols are made by men's hands, and men place them in temples. Some are made of wood, others of stone, gold or silver. They cannot walk, nor speak, nor save men; to pray to them is useless. The Saviour is able to save our souls; we may all accept His saving grace and obtain salvation.

Writing Exercise:—名 已 句 從 還 經 些 工 R. 48.

READING LESSON XVI. 第十六要輯

London.

談叙倫敦

我們[1]上回不是論說[2]英國、和英國人麽、這[3]一回我要說英國京城的事。這座城可算是天下頂大的城、再沒有比他大的、城裏住的人有七八百萬、早年有城牆、有城門樓子、現在城[4]根還在、但人多起來牆算無用。城裏的街道修的好看、又大、又寬、又乾淨、天天有人淨[5]街、舖子也多、裏頭本國的各樣東西都有、還有外路來的東西很多。房子頂高、有三層樓的、有六七八層樓的。城東西南北都有火車站、人要下鄉不難、也不要出多少錢、鄉下人上來辦事、買東西、也不用多出錢。在城中有兩個大院、名叫上議院[6]、下議院、大官[7]和臣子在那裏頭商議一國要緊的事、年年皇上親[8]自去開這兩個院、對臣子說幾句話、勸他們認[9]眞辦事。城裏還有好些醫院、人生病、

1. *Shang*^{4} *huei*^{5} 上回 The last time. L. 22.
2. *Luen*^{4} *shoh*^{1} 論說 To discuss; to talk about. L. 28.
3. *Chæ ih huei* 這一回 This time.
4. *Ch'eng*^{2} *ken*^{1} 城根 Foundations of city wall.
5. *Ching*^{4} *kiai*^{1} 淨街 To clean the streets.
6. *Shang*^{4} *i*^{4}-*üen*^{4}, *hsia*^{4} *i*^{4}-*uen*^{4} 上議院, 下議院 House of Lords and House of Commons.
7. *Ta*^{4} *kuan*^{1} 大官 High officials.
8. *Ch'in*^{1}-*tsi*^{4} 親自 In person; personally.
9. *Ren*^{4}-*chen*^{1} 認眞 Honestly; faithfully.

受害、可以進去養病[1]、有本事的醫生在那裏給他醫治、也不問他要一個大錢。還有大小禮拜堂、城中的大山頂上、有一個很大的禮拜堂、人從遠處能看見、坐滿了、可以坐得下五千多人、聽那麼多的人唱讚美詩、實在好聽的很、好像已經進了天門一樣。城裏的工人也多、有銀匠、銅匠、鐵匠、木匠、石匠、還有作鞋的、作饅頭的、作各樣吃的、穿的、戴的東西的。還有幾塊空地、裏頭有樹、有草、人沒事可以進去走來走去、天熱可以坐在樹下乘涼[2]、沒有不愛去的。人要從城這邊往城那邊去、在街上修的有電車、在[3]街底下也有電車、人出幾個錢進一個房子、坐滿了人、這房子就往下落[4]四五丈纔停住[5]、人就出來上車、到了車站再出來、進小房就上到街上來了。城中有的地方人造幾道橋、在上邊修鐵路、車也能從上頭走、眞比中國大不同。街街有信箱、人要買信票、條條大街有郵政局、人光要貼上信票、局裏的人就給他發了去。但城裏壞人不少[6]、生人到那裏去、要朋友領[7]

1. *Iang³ ping⁴* 養病 To have a disease treated; to lay up on account of sickness.
2. *Ch'eng⁴ liang²* 乘涼 To take the air; to cool off.
3. *Tsai⁴ . . . ti³-hsia⁴* 在底下 Below; underneath.
4. *Uang³ hsia⁴ loh⁴* 往下落 To drop down; to descend.
5. *T'ing²-chu⁴* 停住 To come to a standstill; to stop. L. 24.
6. *Seng ren* 生人 Inexperienced persons; strangers.
7. *Ling³ lu⁴* 領路 To guide; to lead.

路、他就不得吃大苦。城中有一條大河、人來往過河、不用坐擺渡船[1]、因有十幾道大鐵橋已經修好了、無論是人、是車、是牲口、經過都不要錢。還有些船塢[2]、有船從海外來要修補[3]、就進去修補。城北還有動物園[4]、裏頭有獅子、熊[5]、鹿[6]、老虎[7]、豹子[8]、象[9]、和各樣的雀鳥[10]、還有蛇[11]在玻璃房[12]內、人站在外頭可以看、蛇卻沒有法子咬人[13]、若咬着人、眞是了不得[14]、因爲那些蛇頂毒[15]、一咬着人、他的毒氣[16]定要把人毒死。還有猴子[17]在鐵網籠裏頭、怪難看[18]。在城東有一個高樓、裏頭有皇上坐寶座[19]、戴的冠冕[20]、和他手裏拿的金杖[21]、還有他穿戴的寶器[22]、這些東西值[23]無數的銀子、因有重價珍

1. *Pai³ tu⁴ ch'uan²* 擺渡船 A ferry boat.
2. *Ch'uan²-u³* 船塢 Dry docks; docks.
3. *Hsiu-pu* 修補 To repair.
4. *Tong⁴-uh⁴ üen²* 動物園 Zoological gardens.
5. *Hsiong²* 熊 A bear.
6. *Luh⁴* 鹿 A deer.
7. *Lao³-hu³* 老虎 A tiger.
8. *Pao⁴-tsi³* 豹子 A leopard.
9. *Hsiang⁴* 象 An elephant.
10. *Ch'ioh³-niao³* 雀鳥 A bird; birds. L. 22.
11. *Shæ²* 蛇 A snake; snakes. Called *ch'ang²-ch'ong²* 長蟲 in the North
12. *Po¹-li²* 玻璃 Glass.
13. *Ch'ioh⁴* 卻 But; an adversative particle. L. 18.
14. *Muh iu fah-tsi* 沒有法子 No way out of; no means whereby.
15. *Iao³* 咬 To bite. V. 6.
16. *Liao³ puh¹ teh⁴* 了不得 Very serious; dreadful; terrible. V. 4.
17. *Tuh²* 毒 Poisonous; poison.
18. *Tuh²-ch'i⁴* 毒氣 Virus; poison.
19. *Heo²-tsi³* 猴子 Monkeys.
20. *Tieh³-uang³-long²* 鐵網籠 Iron wire cage.
21. *Kuai⁴* 怪 Very. An intensive applied to things disagreeable or offensive. 怪難看 extremely ugly.
22. *Pao³ tso⁴* 寶座 A throne.
23. *Kuan¹-mien³* 冠冕 A crown.
24. *Chin¹ chang⁴* 金杖 A sceptre.
25. *Pao³ ch'i⁴* 寶器 Ornaments; adornments.
26. *Chih⁴* 值 Value; to be worth. L. 27.
27. *Chong⁴ chia⁴* 重價 High-priced; very valuable.
28. *Chen¹-chu¹* 珍珠 Precious stones.

珠鑲[1]在上頭、可算是無[2]價之寶。在城西北有中國欽[3]差的衙[4]門、還有跟他去辦[5]文案的、當[6]差的、也住在那裏頭、其中有本事的、住久[7]了、也會說一口的好英國話、正[8]是、近朱者赤、近墨者黑。[9]但話長紙短、不能把城裏的一切事說盡了、若[10]日後[11]你我得空、我可以領你去看看、好不好。

1. *Hsiang*[1] 鑲 Inlaid.
2. *U*[2] *chia*[4] *chi*[1] *pao*[3] 無價之寶 Priceless.
3. *Ch'in-ch'ai*[1] 欽差 Ambassador; Imperial Commissioner.
4. *Ia*[2]*-men*[2] 衙門 Official residence; court of law.
5. *Pan*[4] *uen*[3] *an*[4] *tih*[1] 辦文案的 Those who attend to official correspondence; secretaries.
6. *Tang*[4]*-ch'ai-tih*[1] 當差的 Yâmen runners; attendants on an official.
7. *Chu*[4] *chiu*[3] *liao*[3] 住久了 To reside for a long time.
8. *Cheng*[4] *shi*[4] 正是 An expression used before quotations—'As it is said'
9. *Chin*[4] *chu*[1] *chæ*[3] *ch'ih*[4], *chin*[4] *meh*[4] *chæ*[3] *heh*[1] 近朱者赤近墨者黑 He who goes near to red becomes red; he who goes near to ink becomes black; i.e., we are affected by our surroundings, associations, etc.
10. *Hua*[4] *ch'ang*[2] *chi*[3] *tuan*[3] 話長紙短 "Words are long and paper short"—more than can be said.
11. *Rih*[4]*-heo*[4] 日後 In the future; bye and bye.

LESSON XVII. 課七十第

當[1] *tang* Ought. To be equal to. Then. Read *tang*[4]. To regard as. To pawn.

與[3] *ü* With; by; to. To give.

所[3] *so* That which; whatsoever. A place. A cause. N.A.

管[3] *kuan* To care; to control. A tube. N. A.

燒[1] *shao* To burn; to heat. To roast. Fever.

相[1] *hs* / *s* } *iang* Mutual; reciprocal.

哄[3] *hong* To cheat; to deceive.

跟[1] *ken* To follow. And; with. To apply to. The heel.

贖[2] *shuh* To redeem; to atone; to ransom.

求[2] *ch'* / *k* } *iu* To seek; to implore; to beg.

面[4] *mien* A surface; a side The front; before. Personally. N. A.

該[1] *kai* Should; ought. To owe.

花[1] *hua*[6,34] Flowers; to spend. Cotton. To waste.

彼[3] *p* { *i* / *ei* That; the other There.

LESSON XVII. 第十七課

富	fù	Rich. To be equal to. The Head (mod.). To prepare. To purvey.	
貴	guì	Noble; honourable.	
所	suǒ	That which; that which ... ever. A place. A case. N. A.	
管	guǎn	To care; to control. A tube. N. A.	
住	zhù	To live; to dwell. To roast. Prep.	
用	yòng	To use; to employ. Mutual; reciprocal.	
此	cǐ	To clean; to decorate.	
服	fú		
衣	yī		
來	lái		
回	huí		
家	jiā		
其	qí		
餘	yú		

出	To go out; to depart; to issue; to produce.
出門	To go out; to depart; to issue; to produce.
進	To enter; to advance; to receive.
進來	To enter; to advance; to receive.
回	To return; to go back; to answer.
回來	To return; to go back; to answer.
過	To pass; to cross; to exceed.
過去	To pass; to cross; to exceed.
起	To rise; to get up; to begin.
起來	To rise; to get up; to begin.
下	Under; below; to descend.
下去	Under; below; to descend.
上	On; upon; above; to ascend.
上來	On; upon; above; to ascend.

割[1] *koh* To cut; to hack; to reap. To part with.

此[3] *ts'ï* This. Here.

便[4] *pien* Convenient. Advantageous. Then; in that case. Read *p'ien*[1]. Cheap.

隨[2] *sui* To follow; to accompany. Forthwith. Subsequently.

加[1] *ch* / *k* *ia* To add to; to increase.

跑[3,2] *p'ao* To run; to gallop; to hurry.

費[4] *fei* To waste. To expend. Expenditure.

干[1] *kan* To oppose. To offend against. To concern. Results.

通[1] *t'ong* Through. Universal; all. To understand.

通[1] 行[2] *t'ong-hsing* Everywhere current.

出[1] 閣[2] *ch'uh-koh* To marry—of a woman.

出[1] 門[2*] *ch'uh-men* To travel. To get married—of a woman.

無[2] 論[4] *u-luen* No matter; irrespective of.

跟[1] 從[2] / 隨[2] *ken* *ts'ong* / *sui* To follow.

便[4] 當[4] *pien-tang* Convenient; opportune.

彼[3] 此[3] *pi-ts'ï* That; this—both. Mutually.

相[1] 干[1] *hsiang-kan* Concern; interest.

隨[2] 便[4*] *sui-pien* To please oneself; as you like.

在[4] 底[3] 下[4] *tsai-ti-hsia* Below; underneath.

在[4] 面[4] 前[2] *tsai-mien-ch'ien* Before; in the presence of.

Concurrence: how expressed.

1. Numerical order is usually indicated by 第 *ti* before numbers. Some exceptions were noticed in Lesson V. Section 2; other additional exceptions are also herewith given. For instance, in the recapitulation of events, or narration of them in regular sequence 第 *ti* is not required; such expressions being the equivalent of phrases like 'In the first place'; 'In the next place'; 'On the one hand; 'On the other hand'; 'Both . . . . . and;' etc. This last phrase may either indicate: *a*, simultaneous action; *b*, the possession of more than one quality; *c*, the enumeration of events. The Chinese equivalents are employed in similar applications. The following expressions are those most commonly used in this construction: 一 層 *ih ts'eng*; 一 面 *ih-mien*; 一 邊 *ih-pien*; 一 來 *ih-lai*; 二 來 *rï-lai*; 又 . . . . 又 *iu* . . . . *iu*; 隨 . . . . 隨 *sui* . . . . *sui*; 一 不 *ih puh*; 二 不 *rï puh*; *e.g.*,

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吃 不 盡 的 苦, 學 不 盡 的 怪 *There is no end to the experience that may be gained, nor to the suffering endured—in gaining it.*

In the first place I have no time, and in the second place no money; *o ih-ts'eng muh iu kong-fu; rï-ts'eng muh iu ch'ien* 我一層沒有工夫,二層沒有錢.

He is unwilling in the first place, and unable in the second; *t'a ih puh k'en, rï puh neng* 他一不肯,二不能.

In the first place the doctor had no ability; and in the second place the medicine was of no value; *ih-lai i-seng muh iu pen-si, rï-lai ioh puh ling* 一來醫生沒有本事,二來藥不靈.

That child cries as she walks; *na-ko hai-tsï sui tseo sui k'uh* 那個孩子隨走隨哭.

He preaches as he goes; *t'a ih-mien tseo, ih-mien ch'uan-chiao* 他一面走,一面傳教.

Mr. Li has both wealth and land; *Li hsien-seng iu ch'ien iu ti* 李先生有錢有地.

Result of Actions: how indicated.

2. The effect or result of an action which is commonly indicated in English by such words as 'through,' 'by,' etc., as 'He lost his sight through lightning,' is expressed in Chinese by a verb followed by an adjective or any word that does duty for it, without anything special to shew instrumentality; *i.e.*, the verb shews the cause, the word following, the effect; *e.g.*,

He is blind through crying; *t'a-tih ien-ching k'uh huai-liao* 他的眼睛哭壞了.

My clothes are dirty through being hung up; *o-tih i-shang kua tsang-liao* 我的衣裳掛髒了.

This pair of shoes is ruined by wear; *chœ-shuang hsiai-tsï ch'uan huai-liao* 這雙鞋子穿壞了.

Relation and Lack of Relation.

3. Idiomatic phrases which express lack of relation, such as 'No matter'; 'Just as you like'; etc. scarcely fall under any well-defined grammatical rule. Generally speaking they convey the idea of unconcern and lack of interest, or else indicate a careless assent in view of something to follow. The subjoined expressions are used to express these ideas:—

I don't care; *o puh kuan* 我不管.

Never mind who it is; *puh uen shï shui* (or *na-ih-ko*) 不問是誰, (or 那一個).

No matter what you say, he is unwilling; *ni u-luen tsen-mo shoh, t'a chiu-shï puh k'en* 你無論怎麼說,他就是不肯.

Just as you like about going; *ch'ü puh ch'ü sui ni-tih pien* 去不去隨你的便.

He talks quite beside the mark; *t'a shoh hsie puh hsiang kan tih hua* 他說些不相干的話.

It has nothing to do with me; *chœ sï ü o u kan* 這事與我無干.

Result of Actions: how modified.

So 那 as a Relative Pronoun.

4. The Relative Pronoun 那 so used in a relative clause, precedes the verb, the noun on which it is dependent (known as the end or the centre) being either before the pronoun, and not as in English after it; etc.

1. 昨日我所買的書 The book which I bought yesterday.

2. 我所要的人 The man whom I want.

3. 我所說的話 The words that I spoke.

4. 我所不知道的事 The matter that I do not know.

5. 我們今天所講的書 The book that we are reading to-day.

6. 我所不認得的字 The character that I do not recognize.

Ho 那 as a Demonstrative Pronoun.

1. 那是誰 Who is that?

2. 那是什麼 What is that?

3. 那是我的 That is mine.

4. 那是他的 That is his.

5. 那是我的書 That is my book.

6. 那是他的書 That is his book.

Ho 那 as a Demonstrative Adjective.

1. 那個人 That man.

2. 那個女人 That woman.

3. 那個男子 That man.

4. 那個小孩子 That child.

5. 那個學生 That student.

6. 那個先生 That teacher.

Ho 那 as an Adverb.

1. 那麼 Then; in that case; so; thus.

2. 那麼樣 In that manner; so; thus.

3. 那麼說 Then you say so.

4. 那麼辦 Then do so.

5. 那麼做 Then do so.

Ho 那 as a Verb.

1. 那動 To move.

2. 那開 To remove.

3. 那移 To move; to remove.

4. 那借 To borrow.

5. 那用 To use.

6. 那錢 To borrow money.

Take no notice of him whatever he says; *puh luen t'a shoh shen-mo puh iao li t'a* 不論他說甚麼不要理他.

On the other hand the idea of relationship, such as is denoted in English by 'mutual'; 'reciprocal'; etc., is usually indicated by 相 *hsiang* before a verb; or by 彼此 *pi-ts'i*; *e.g.*,

This has to do with him; *chœ sï ü t'a iu hsiang kan* 這事與他有相干.

We all meet here to-day; *o-men chin-t'ien tu tsai-chœ-li hsiang huei* 我們今天都在這裏相會.

To love one another; *pi-ts'i hsiang ai* 彼此相愛.

So 所 as a Relative Pronoun.

4. The Relative Pronoun 所 *so* used in a relative clause, precedes the verb; the noun on which it is dependent standing at the end of the clause; i.e., its position is before the noun, and not as in English after it; *e.g.*,

The books which we read is, 'The we which read books'; *o-men so nien-tih shu* 我們所念的書; *shu*, the books; *so*, which; *o-men*, we; *nien*, read.

The doctrine which we preach; *o-men so chiang-tih tao-li* 我們所講的道理.

The flowers that he bought; *t'a so mai-tih hua* 他所買的花.

The words that were spoken; *so shoh-tih hua* 所說的話.

The men that came; *so lai-tih ren* 所來的人.

It is my business to do it; *chœ shï o so tang pan tih sï* 這是我所當辦的事.

So 所 has also an inclusive sense, which is emphasized by the addition of 有 *iu*; *e.g.*,

All the things that I have; *o so-iu-tih tong-hsi* 我所有的東西.

The whole of his money is here; *t'a so-iu-tih ch'ien tu tsai-chœ-li* 他所有的錢都在這裏.

Tang 當: Some uses of.

5. *Tang* 當 is a very difficult word to use, and a beginner is apt to be dazed by the various meanings it takes on in various connections. It may be helpful to consider here three of its principal uses:—

a. It stands for what is, in the nature of things, fitting or right. Thus used it sometimes stands alone, and at other times has 本 *pen* or 該 *kai* joined to it; *e.g.*,

You should act in this way; *kai-tang chœ-iang hsing* 該當這樣行

You have no right to curse him; *ni puh tang ma t'a* 你不當罵他.

It is properly my duty to say this; *o pen-tang shoh chœ hua* 我本當說這話.

b. To stand for; to represent; to regard as.

Take, for example, the sentence: He regards money as of no value; *t'a na ch'ien puh tang ch'ien iong* 他拿錢不當錢用;

i.e., t'a, he; *iong*, uses; *na*, introducing object; *ch'ien*, money; *puh tang*, as though it did not stand in the place of (*i.e.*, as if it were anything else than) *ch'ien*, money. Or, I have fallen into his trap; *o shang-liao t'a-tih tang* 我上了他的當; *o*, I; *shang-liao*, have gone into; *t'a-tih*, his; *tang*, what stood in the place of—what I thought it was—trap.

Will you kindly pawn this for me; *ch'ing ni chih o tang ko tang* 請你給我當個當.

He has gone to redeem a pledge; *t'a shang tang p'u-tsi shuh tang ch'ü* 他上當舖子贖當去.

I was taken in by him to-day; *o chin-t'ien shang t'a ih-ko tang* 我今天上他一個當.

Whom do you take him to be? *ni pa t'a tang shen-mo ren?* 你把他當甚麼人.

He makes the false stand for the true, the true for the false *t'a pa chia-tih tang tso chen-tih, chen-tih tang tso chia-tih* 他把假的當做眞的, 眞的當做假的.

A pawn ticket; *ih-chang tang p'iao-tsi* 一張當票子.

c. At the time of; to serve in the capacity of.

You cannot go and return on the same day; *tang-t'ien ch'ü, puh neng huei-lai* 當天去, 不能回來.

At that time I was ill; *na-ko tang-k'eo o iu-liao ping* 那個當口我有了病.

Chang Iu-fah is acting in the capacity of a teacher; *Chang Iu-fah tang hsien-seng* 章有發當先生

Ken 跟: Idiomatic use of.

6. In addition to its primary meaning of 'to follow,' 跟 *ken* has a few idiomatic uses with which one needs to be familiar; *e.g.*,

I studied Mandarin under Mr. Hai; *o ken* (or *ts'ong*) *Hai hsien-seng hsioh kuan-hua* 我跟 (or 從) 海先生學官話.

He learned how to calculate from Mr. Li; *t'a ken Li Lao-pan hsioh suan-fah* 他跟李老板學算法.

I went with Mr. Li to Peking; *o ken Li hsien-seng shang Peh-ching ch'ü* 我跟李先生上北京去.

They applied to him for money; *t'a-men ken t'a iao ch'ien* 他們跟他要錢.

Fei 費: How used.

7. *Fei* 費 carries with it the idea of putting one self about; or of going to some trouble; *e.g.*,

To expend effort; troublesome; *fei si* 費事.

I put myself to no end of trouble on his account; *puh chi-tao uei t'a fei-liao to-shao si* 不知道爲他費了多少事.

This is a troublesome affair; *chè si chen fei lih* 這事眞費力.

You have put yourself about for me; *hsien-seng uei o fei-liao hsin* 先生爲我費了心.

New 類：Idiomatic use of

6. In addition to its primary meaning [illegible] 類 has also an idiomatic uses with which one needs to be familiar:

I studied Mandarin under Mr. Li; [illegible]

[illegible] of Kuan-hua 官話 (or 國語 國文 北京官話).

He learned how to colloquial from Mr. Li; he [illegible]

[illegible] 學會了北京官話.

I went with Mr. Li to Peking; [illegible]

[illegible] 跟李先生上北京去.

They applied to him for money; [illegible]

[illegible] 向他要錢.

Phr 類：How used

7. [illegible] in the idea of putting one self about to [illegible]:

[illegible] 類事.

[illegible] 多加麻煩 [illegible] 多少事.

[illegible] 為了 [illegible]

[illegible] 為了他 [illegible]

It may often be translated by the word 'expenses,' the word which indicates the cause of the expense immediately preceding it; *e.g.*,

The expenses are heavy; *iong-fei* or *fei-iong ta* 用費 or 費用大.

The expense of cart hire was considerable; *ch'œ fei puh hsiao* 車費不小.

His father gave him 400 cash for travelling expenses; *t'a-tih fu-ch'in song t'a sï peh ch'ien tih lu-fei* 他的父親送他四百錢的路費.

NOTES.—*a.* As a N. A., *so* 所 refers to a block of buildings composed of several *chien* 間.

[*See Lesson XXIX.*]

MISCELLANEOUS EXAMPLES. 句雜

He fears neither God nor man; *t'a ih puh p'a shen, rï puh p'a ren.*
This is very inconvenient; *chæ hen puh pien-tang.*
He has gone on a journey; *t'a ch'uh men ch'ü liao.*
Is this expression generally understood? *chæ-chü hua t'ong-hsing puh t'ong-hsing?*
They were burnt to death; *t'a-men shao sï liao.*
How much do you owe him? *ni kai t'a to-shao ch'ien?*
Add a little more; *tsai chia shang ih-tien.*
He cannot manage that child; *t'a kuan puh choh na-ko hai-tsï.*
They prayed for rain but in vain; *t'a-men ch'iu ü ch'iu puh hsia-lai.*
He spent a great deal of money; *t'a hua ch'ien puh shao.*
I am going whether or no; *u-luen tsen-mo-iang o iao ch'ü.*
I was taken in when I bought this; *mai chæ-ko chiu shang-liao tang.*
The Saviour redeemed us from sin; *Chiu-chiu uei o-men shuh tsui.*

Translate:—From whom did you learn Mandarin? Just as he likes; (if) he comes well and good; (if) he does not very well. It is a troublesome business learning English; the books are difficult to read; the words are difficult to write, but come what may I will learn it. No matter whether they were lions or tigers he did not fear them. The teacher struck the scholar a blow and destroyed one of his eyes. What he does, does not agree with what he says. That coolie carried my box and spoilt it in the carriage. On the one hand he talks unreasonably, and on the other, he curses as soon as he opens his mouth; take no notice of him. He learnt to use the abacus from Mr. Chang. No matter what he does, I cannot keep up with him. Follow me. My heel is injured. I took him for a doctor, but I mistook my man. That man named Li is very poor; on the 6th of last month he went to the pawn shop and pawned a garment; now that the weather is cold he wants to redeem it and cannot, and cannot think of a plan; you think of one for him. This matter has nothing to do with me; I cannot look after his business. I have been taken in by him twice. How will it do for you to go with me? He owes you Tls. 2¾; why don't you apply to him for them? I did so yesterday, and he said it was not convenient to repay it just now, but he would see later on. (If) we pray to God, He will hear our prayer. More than 1,800 years ago the Saviour died for us on the cross in order to redeem us from sin; grace such as this is higher than the heavens, beyond the thought of man.

Writing Exercise:—當 所 此 意 思 怎 夫 點.

READING LESSON XVII. 七十第要輯

The Unwary Youth I.

癡心出洋

這十幾年以[1]來、中國把從古時候所守[2]的章程[3]廢了[4]、看[5]重西學[6]、熟學、地學[7]格物[7a]、算學[8]光學[9]、化學[10]、代數[11]、和各樣的外國學問[12]、自從[13]改了[14]章程以後、有許多年輕的人、心裏想、若能跑到外國去學過一年半載[15]、就能把一肚子的學問帶回來、[16]卻不想、一來要有天分[17]、二來要有工夫、纔能學到好處[18]、花錢更[19]不用說、有天分的也

1. *I-lai*[3] 以來 This expression follows some reference to time and is not used alone: 這十幾年以來 For more than ten years past.

2. *Sheo*[3] 守 To observe; to keep. L. 26.

3. *Chang*[1]*-ch'eng*[2] 章程 Procedure; policy; set of rules; regulations. V. 6.

4. *Fei*[4] 廢 To abolish; to do away with.

5. *K'an*[4] *chong*[4] 看重 To attach importance to; to emphasize.

6. *Hsi hsioh* 西學 Western learning. 6*a*. *Reh-hsioh* 熱[4]學[2] Heat, as a science.

7. *Ti-hsioh* 地學 Geology. 7*a*. *Keh*[2] *uh*[2] 格物 Natural science.

8. *Suan hsioh* 算學 Mathematics; arithmetic.

9. *Kuang*[1] *hsioh* 光學 Light—as a scientific study.

10. *Hua*[4] *hsioh* 化學 Chemistry.

11. *Tai*[4]*-su*[4] 代數 Algebra.

12. *Hsioh-uen* 學問 Learning; education.

13. *Tsi ts'ong* . . . . *i-heo* 自從 . . . . 以後 From . . . . till afterwards; since: 自從 is used in correlation with 以後 and 以前=from . . . . henceforward, etc.

14. *Kai*[3] 改 To alter; to change.

15. *Ih*[1] *nien*[2] *pan*[4] *tsai*[3] 一年半載 A year or thereabouts.

16. *Ih*[1] *tu*[3]*-tsi tih* 一肚子的 A bellyful: the belly is regarded as the repository of knowledge. 16*a*. *Ch'ieh* 卻[4] But.

17. *Tien-fen* 天分 Natural endowment or gift; 'parts.'

18. *Hsioh tao hao-ch'u* 學到好處 To study to good purpose.

19. *Keng puh iong shoh* 更不用說 It is quite needless to say.

SPECIAL LESSON XVII. 第十七特要課

The Dewdrop Youth I.

也如今天晨間下雨的露珠，
來要等工夫曉得，
點什麼東西，
一刻天晴，
來，
一刻不見，
固然是叫人看了可憐，
教人的感想也是悲哀的，
但是那露珠兒，
看見了日頭，
是很歡喜的，
因為他知道日頭，
是要使他的身體，
變成蒸氣，
上昇到空中去，
再變成雲，
重新下來的。

[illegible]

要用[1]工夫、沒有天分的就是用工夫也是無用、俗話說的不錯、刀鈍石頭磨、人鈍沒[4]奈何、所以如今有人從日本[5]回來、好像半[6]餅醋、亂搖亂響、卻不想整[3]餅是半點不響了。比方、空船漂[9]在水面上顯[10]爲高大、船裝滿了載、雖不顯高大、卻遇[12]見大風大浪、[13]還是穩[14]當反[15]不了、人也是一樣。我現在要把一個自[16]是的少年人所遭[17]遇的事、述說一遍、請念這課的少年人、[18]不要見怪。早幾年有個二十幾歲的人、姓雷、名叫空發、念了幾年書、心裏想百事都通、沒有不懂的事、有一天他在街上碰見一個有[19]名無實窮

1. *Iong kong-fu* 用工夫 To give time to; to work at—as study. Note difference of usage, 工夫 being applied both to time and to work.

2. *Tuen*[4] 鈍 Blunt; dull-witted.

3. *Mo*[2] 磨 To rub; to sharpen.

4. *Muh*[4] *nai*[4] *ho*[2] 沒奈何 No resource; no help for it.

5. *Rih-pen* 日本 Japan.

6. *Pan*[4] *p'ing*[2] *ts'u*[4] 半餅醋 Half a bottle of vinegar.

7. *Luan*[4] *iao*[3] *luan*[4] *hsiang*[3] 亂搖亂響 When violently shaken makes a violent noise.

8. *Cheng*[3] *p'ing*[2] *shi*[4] *pan*[4] *tien*[3] *puh*[1] *hsiang*[3] 整餅是半點不響 A full bottle doesn't make the slightest sound.

9. *P'iao*[1] 漂 To float.

10. *Hsien*[3] *uei*[2] 顯爲 It appears to be.

11. *Chuang*[1] *man*[3] *liao*[3] *tsai*[4] 裝滿了載 Fully laden.

12. *Yü*[4]*-chien*[4] 遇見 To meet with; to happen.

13. *Lang*[4] 浪 Waves.

14. *Uen*[3]*-tang*[1] 穩當 Steady; firm.

15. *Fan*[3] *puh*[1] *liao*[3] 反不了 Will not turn over.

16. *Tsi shi* 自是 Self-opinionated.

17. *Tsao*[1] *yü*[4] 遭遇 To meet with: differs from 遇見 in that it is applied to things disagreeable or distasteful.

18. *Puh iao chien kuai* 不要見怪 Don't be offended.

19. *Iu ming u shih* 有名無實 To have a name without reality; sham.

念書的、姓白、名叫少理、少理就問他、你跟我學法文怎麼樣、你我相[1]好錢算小事、跟我學、不到六個月就會說一口的法國話、字也要認識的不少、空發就滿心滿肯去學了幾個月、拿上了幾十兩銀子、謝謝少理、[2]還不知道是被少理哄了、不過學了幾句法國話、本不穀用的、他想是已經學會法國話了。後來他和本家的人商議、可以到法國去、但他父母怕要錢太多、去也無用、算是白費錢、白費力、空發郤不信、就去問朋友借了一二百塊錢、又把幾件綢子衣裳當了、把當票放在他哥哥那裏、就到上海去、買了法國三等船票、上船去了、想現在通法文、就能通天下的事。頭幾天颳了大風、他暈[3]船不想吃飯、就病的不能行動、頭也抬不起來、光能從早到晚想家、想到他的老母親、但這也是白想、一來母親來不了、就是能來、也不能叫他抬起頭來、還怕母親也病[4]倒了。船上的人看他的臉、聽他所說的話、知道他是外路人、就拿他當外路人看、誰也沒有工夫管他的事、他就是問他們要熱水洗臉、要手巾、要茶、他們也不懂他的話、想

1. *Hsiang hao* 相好 On good terms.
2. *Huan puh chi-tao* 還不知道 Still ignorant of the fact that. . . .
3. *Ün⁴ ch'uan* 暈船 Was sea sick.
4. *Ping tao liao* 病倒了 Laid prostrate by sickness.

他說的是中國話、就是他們懂的一兩句、也假裝不懂、叫他眞是爲難[1]、他心裏就細細的想、說、這[2]還是我上少理的當了、他教我的是些不相干的話、我早曉得萬不能跟他學、也萬不能給他那麼多的銀子、我這一回算錯出了門、求老天[3]給我開一條回老家的路就好了、他先想比人高、又細想不如人、想到這裏、沒有法子、忍[4]不住就哭起來了、哭了一茶碗苦水、但哭也無用、他這一哭同船[5]的人都笑起來、叫他生氣、又叫他越發難受、心裏說、哎呀[6]、我的娘阿、這眞要[7]我這一條命喇[8]。再等一等、就一面罵少理、一面睡覺、等到天好了再想法子罷、眼睛不是洞庭湖[9]。要知道後來怎麼樣、吃了甚麼苦、遭了甚麼罪、碰見甚麼事、請看下課就知道了。

1. *Uei nan* 爲難 To be in difficulties.

2. *Chæ hai shi* 這還是 In this connection=This is after all . . . . ; this is nothing but. . . .

3. *Lao t'ien* 老天 Heaven ; Providence.

4. *Ren³ puh¹ chu⁴* 忍不住 Unable to restrain—as feelings, etc.

5. *T'ong-ch'uan tih ren* 同船的人 Fellow-passengers.

6. *O-tih niang³ a* 我的娘阿 Oh my mother! Chinese commonly call out for their mothers when in distress.

7. *Iao . . . . ming* 要 . . . . 命 Take all the life out of.

8. *Lah¹* 喇 A final particle.

9. *Tong⁴-t'ing³ hu²* 洞庭湖 The Tongting lake in Hunan.

LESSON XVIII. 課八十第

連[2] *lien* To connect. Including; even.

犯[4] *fan* To transgress; to offend. Worth while.

倒[3] *tao* To fall over. Read *tao*[4]. To pour out. On the contrary; but.

感[3] *kan* To influence; to affect. To thank.

旁[2] *p'ang* By the side of. Other.

自[4] *tsï* Self; personal. From. Naturally.

己[3] *ch* / *k* *i* Private; self.

必[4] *pih* Certainly; must; necessary.

若[4] *roh* If; supposing. To be like.

雖[1] *sui* Though; even if.

然[2] *ran* Yes. Still; nevertheless; on the other hand.

既[4] *ch* / *k* *i* Since. A sign of the past tense.

因[1] *in* A cause. Because; in consequence of.

以[3] *i* By; with. To regard as. Forms part of some prepositions and adverbs.

喜[3] *hsi* Pleasure; joy.

卻[4] *ch'* / *k* *ioh* Yet; still; etc. To reject.

若[4] 是[4] *roh-shï* If; supposing.

尾[3] 巴[1] *i* / *uei* *-pa*[1] Tail of an animal.

碼[3] 頭[2] *ma-t'eo*[1] A jetty; wharf; mart.

雖[1] 然[2] *sui-ran* Although; even if.

自[4] 己[3] *tsï-chi* Self; own.

所[3] 以[3] *so-i* Therefore; hence.

歡[1] 喜[3] *huan-hsi* Pleased with; fond of.

既[4] 然[2] *chi-ran* Since; it being so

辮[4] 子[3] *pien-tsï* A queue.

因[1] 爲[4] *in-uei* Because.

聖[4] 靈[2] *Sheng-ling* The Holy Spirit.

感[2] 動[4] *kan-tong* To influence; to move.

在[4] 旁[2] 邊[1] *tsai-p'ang-pien* By the side; by the side of.

差[1] 不[1] 多[1] *ch'a-puh-to* Almost; nearly; not far out.

Reflexive Pronoun *tsï-chi* 自己.

1. The word 自己 *tsï-chi* may be added to pronouns in Chinese, like the word 'self' in English, and with the same force; viz., either to impart emphasis, as, I *myself*; or to shew that the action is turned back upon the agent, as, I hurt *myself*. *Ch'in* 親 and *pen* 本 are also used with the same meaning, but differ from 自己 *tsï-chi* in that they have no possessive form; *e.g.*,

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在家千日好, 出門時時難 *At home it is pleasant all the time; abroad it is unpleasant continually.*

LESSON XVIII. 第十八课

I wrote this myself ; *chœ shï o ch'in-tsï hsie tih* 這是我親自寫的
He saw it with his own eyes ; *t'a ch'in-ien k'an-chien* 他親眼看見.
I struck him with my own hand ; *o ch'in-sheo ta t'a* 我親手打他.
I myself am also sick ; *o pen-shen ie hai ping* 我本身也害病.

Myself ;	*o*	*tsï-*我	自己 and so with the plural forms.
Thyself ;	*ni*	*chi*你	
Himself ;	*t'a*	他	
My own ;	*o*	*tsï-*我	自己的 and so with the plural forms
Thine own ;	*ni*	*chi-*你	
His own ;	*t'a*	*tih*他	

Either . . . or ; Neither . . . nor.

2. Sentences containing correlative phrases, *i.e.*, introduced by "either . . . or" ; "neither . . . nor" ; "both . . . and" ; are variously translated. Sometimes a Chinese equivalent *hai* 還 . . . *hai* 還, or *ie* 也 . . . *ie* 也 is used, at other times it is omitted as being obviously understood ; *e.g.*,

Is it you or he? *shï ni shï t'a?* 是你是他.

Did he say it or did you? *shï t'a shoh-tih shï ni shoh-tih?* 是他說的, 是你說的.

If he did not say it, then you did ; *puh shï t'a shoh-tih chiu-shï ni shoh-tih* 不是他說的就是你說的.

Did you do it or did he? *hai shï ni tso-tih, hai shï t'a tso-tih?* 還是你做的, 還是他做的.

He worships neither God nor idols ; *t'a ie puh pai Shang-ti, ie puh pai p'u-sa* 他也不拜上帝, 也不拜菩薩.

Neither has he much ability ; *t'a ie muh iu shen-mo pen-sï* 他也沒有甚麼本事.

Supposition : how expressed.

3. Sentences indicating supposition or condition are formed by 若 *roh* or 若是 *roh-shï* ; by 要 *iao* or 要是 *iao shï* ; and by 不是 *puh shï* . . . . 就是 *chiu-shï* followed by the corresponding correlative 就 *chiu*, 也 *ie*, 還 *huan*, and some others. Euphony usually decides whether 若 *roh* shall be used alone or not, the addition of 是 *shï* does not affect the meaning. One of the things that makes good Chinese is the right use of suitable words—correlative conjunctions—to express the relation between sentences ; but as usage is the thing that decides, it is difficult to lay down any definite rules, save to point out that 就 *chiu* and 也 *ie* are among the commonest connectives.

The consideration of 若 *roh* has been left to this Lesson, as it is a fault of beginners to use it too freely. Supposition is very frequently implied rather than expressed ; the use of 就 *chiu* or 也 *ie* at the beginning of the second part—the 'turn'—of the sentence

being sufficient to indicate it. As between 若 *roh* and 要 *iao* colloquial usage prefers 要 *iao* rather than 若 *roh*, 若 *roh* being somewhat bookish; *e.g.*,

If I see him I will tell you; ***o roh k'an-chien t'a chiu kao-su ni*** 我若看見他就告訴你.

If you want it I will give it to you; ***ni roh iao o chiu chih ni*** 你若要我就給你.

If it had not been you that said it, I should not have believed it; *roh puh shi ni shoh tih o chiu puh hsin* 若不是你說的我就不信.

If you wish to go, well and good; *ni roh iao ch'ü ie k'o-i* 你若要去也可以.

If he had not cursed me, should I have struck him? *roh shi t'a puh ma o, o hai neng ta t'a mo?* 若是他不罵我, 我還能打他麼.

If it is not Mr. Li then it is Mr. Chang; *puh shi Li hsien-seng, chiu-shi Chang hsien-seng* 不是李先生, 就是張先生.

Chi-ran 既然 and *Sui-ran* 雖然.

4. *Chi* 既 and 雖 *sui* are used with or without 然 *ran*, but such a use is in most cases more bookish than colloquial. The addition of 是 *shi* forms a style half bookish and half colloquial, but its use is conditioned by considerations of rythm and force. *Chi-ran* 既然 forms the Perfect Participle and may be translated, 'having': 'since'; 'inasmuch as,' etc.; it is followed by a principal verb, and like 若 *roh* takes 就 *chiu*, 也 *ie*, or 還 *huan* as required. *Sui-ran* 雖然 in addition to these takes 卻 *ch'ioh* as an adversative particle introducing the answering clause; *e.g.*,

Although he is unfilial, he is still his father's son; *sui-ran t'a puh hsiao t'a hai shi t'a fu-ch'in-tih ri-tsi* 雖然他不孝他還是他父親的兒子.

Though there is not much, still it is enough; *siu-ran puh to, huan k'o-i suan keo-liao* 雖然不多, 還可以算彀了.

Although he gets angry, he is a good man; *sui-ran t'a seng-ch'i t'a ch'ioh shi ko hao ren* 雖然他生氣他卻是個好人.

Since it is his, what do you want with it? *chi shi t'a-tih ni iao tso shen-mo?* 既是他的你要做甚麼.

Adversative Conjunction *tao* 倒.

5. In the sentence, 'He was a good man; *but* he was not esteemed'; the word 'but' serves the purpose of carrying the mind to something, the contrary of what we should have expected. The conclusion we should naturally draw from the first sentence 'he was a good man,' would be that the people would esteem him; 'but' points out that in this case the natural conclusion does not follow. Such is the force of the word *tao* 倒. It thus carries its original meaning of 'To turn upside down'; the thought or the conclusion

Adversative Conjunction 但.

Compulsion expressed by *pwa* 必

we should draw, is as it were 'overturned' by its use. Hence we may translate it by 'But'; 'Yet'; 'Nevertheless'; 'On the other hand'; 'At the same time'; or any word or phrase that places the second sentence or clause in some kind of opposition to what precedes. When such opposition is of a favourable character, *ie* 也 generally follows it; *e.g.*,

He is very poor, but what he says is correct; *t'a hen ch'iong, t'a-tih hua tao ie shoh-teh puh-ts'o* 他很窮, 他的話倒也說得不錯.

Though he has ability, he has made a mess of this matter; *sui-ran t'a iu pen-sï; chœ-chien sï t'a tao tso-teh puh-hao* 雖然他有本事, 這件事他倒做得不好.

Compulsion expressed by *pih* 必.

6. *Pih* 必 is not often used alone, but has either 要 *iao* or 得 *teh* joined to it, the latter being more common in the North. At times it strengthens the future form, but more usually denotes 'obligation'; 'compulsion'; 'necessity'; and the like; *e.g.*,

You must go; *ni pih teh ch'ü* 你必得去.

You must put this matter through quickly; *chœ-chien sï ni pih iao k'uai pan* 這件事你必要快辦.

Notes.—*a. Lien* 連 is joined with 帶 *tai* as a correlative; *e.g.*, Including both the cows and the horses; *lien niu tai ma* 連牛帶馬.

b. P'ang 旁 in colloquial usage takes 的 *tih* when used in the sense of 'other'; *e.g.*,

This is other people's business; *chœ shï p'ang ren tih sï* 這是旁人的事.

Nothing else; simply this; *puh shï p'ang-tih, chiu shï chœ-ko* 不是旁的就是這個.

c. Huan-hsi 歡喜 is often reversed without altering the meaning.

[*See Lesson XXX.*]

Miscellaneous Examples. 句雜

He has broken the law; *t'a fan-liao fah.*
His disease has recurred; *t'a-tih ping fan liao.*
He is nearly dead; *t'a cz̈'a-puh-to sï liao.*
He is engaged and therefore cannot come; *t'a iu sï so-i puh neng lai.*
Pour out the water; *tao shui.*
They could not go, because they had no money; *t'a-men puh neng ch'ü in-uei muh iu ch'ien.*
To plait the queue; *ta pien-tsï.*
To-day the Li family have an occasion of rejoicing; *chin-t'ien Li chia iu hsi sï.*
He was very pleased to get that letter; *t'a hen huan-hsi teh na-feng hsin.*
Go to the jetty and hire a boat; *k'o-i shang ma-t'eo ch'ü, ku* (or *chiao*) *ch'uan.*
He was influenced by the Holy Spirit; *t'a pei Sheng-ling kan-tong.*
We have all broken God's law; *o-men tu fan-liao Shang-ti-tih fah.*

Translate:—What is that by the side of the tree? Is it not a cup? Although he was willing to go himself, his elder brother was unwilling. Including both books and paper, it cost 500 cash; the pencils were additional. You must tell him to come and see me to-morrow. Infuse and bring a pot of hot tea; and also pour out a cup of cold water and bring it. The wall has fallen down. If he cheats you, you come and tell me; he does nothing but cheat people. If the teacher knows he will punish you. If he does not repay you, I will. Although he has money he is a bad man. Inasmuch as he is willing why are you unwilling? Since you did not see how do you know? I know, because I heard Mr. Li say it. Although you cannot control his affairs still you should have said a few words to him. Since he said it, I believe it. Although this affair has nothing to do with me, I must go and see. When he was on his journey he saw a lion a long way off; he was afraid in consequence and ran back to the inn. Though this is a troublesome affair, I will still do it. It is now Spring, and the flowers are open. If you did not do it, your elder brother did. Because it was troublesome to have his queue plaited every week he therefore cut it off. If God had not sent the Saviour to die for us, we should have no way of being saved. The Holy Spirit came down from heaven that He might influence mens' hearts and cause them to believe and trust the Saviour. Inasmuch as the Saviour has come shall we not believe in Him?

Writing Exercise:—必 打 住 早 往 等 自 R. 132; 己 R. 39.

READING LESSON XVIII. 第十八要輯

The Unwary Youth II.

海面遭苦

空發在船上所遭的苦情[1]、我本[2]沒有工夫一一[3]的細說、光說有一夜他從底下上來、沒有看見有個信箱擺在他面前、就把他的一隻眼碰壞了、到第二天早晨醫生來見他、見他臉上發黃、像菜根[4]一樣、

1. *K'u ch'ing* 苦情 'Bitter matters'—bitterness; trouble.
2. *Pen* 本 Is often used as here to add emphasis='as a matter of fact.' See below 本是.
3. *Ih-ih-tih* 一一的 One by one; in detail.
4. *Ts'ai ken* 菜根 Cabbage stalk.

LESSON XVIII. 八十 第 課

The Dowry You'll Have

醫生說、這病無法可治、叫空發又哭了一回、說、罷了[1]罷了、我這一遭受苦殼受的了、後來就是有人把幾萬銀子給我、我也不肯走到這一條路上來了、我這一回省[2]事倒算費了大事。還有一件、就是在船上有一個窮法國人、也是三等客、姓海、叫心深、前在上海當[3]殺猪的、因沒有買賣、就靠[4]哄人吃飯、他也會說幾句中國話、空發慢慢的和他相好、領[5]他的教、多學了幾句法國話、既然認識、就常常和他說話、心深對他說、你我都是出門的人、不[6]必分彼此、你的苦就是我的苦、我要把你的事當自己的事辦、我雖是法國人、也肯爲你費心、我對船上的人給你說幾句好話、茶、水、飯、菜、樣樣就都[7]便當了。他這樣說、就把空發說的[8]心花都開、因爲他拿這話當眞的、所以對心深說、我實在蒙了你的恩了、要不是你在船上、我一個人在這裏就苦死了、心深

1. *Pa-liao pa-liao* 罷了罷了 There is an end of it! that is enough!
2. *Seng si* 省事 To save trouble; to economize labour.
3. *Tang shah chu tih* 當殺猪的 Was a butcher; plied the trade of a butcher.
4. *K'ao . . . . ch'ih-fan* 靠 . . . . 吃飯 Got a living by. . . .
5. *Ling . . . . chiao* 領 . . . . 教 To receive instruction; to be taught by.
6. *Puh pih fen pi-ts'i* 不必分彼此 It is needless to make any distinction.
7. *Tu pien-tang* 都便當 All satisfactory.
8. *Tih* 的 As used here=up to the point of; so as to . . . , 得 would be used in some districts. See Revised Version (Mandarin), Acts. xiv, 1. and below 氣得心如火燒.
9. *Hsin hua tu k'ai* 心花都開 'All the flowers of the heart open'—greatly elated.

說、不錯、你我眞是知[1]心的好朋友、有甚麼事可[2]以問我、我們兩個有[3]福同享、有苦同當、到了法國你所有的事、我都可以給你辦、就是了。再說、還有些三等的客、本是無禮的粗人、有一天空發看他們[4]三五個站在一處、一面往他那裏看、一面低[5]聲說話、說了一回、就都大聲笑起來、那時空發歪[6]戴着一頂舊白外國帽子、也少了一隻眼、眞難[7]看、他心裏說、這些人必是說我[8]的甚麼事、他就問[9]道心深、心深說、沒有甚麼要緊的話、他們不過說幾句閒話、不要理他們、但空發再[10]三的求[11]問他、他就告訴空發說、那站在旁邊六尺多高的人說、他本鄉的人有一樣猪、頭是白的、尾巴和身子是黑的、他父親也養着少一隻眼的那樣猪、一看見你就[12]想起來、雖然他多年在外頭沒回家去、還是認識、好比碰見老朋友一樣。空發一

1. *Chi hsin tih* 知心的 Intimate.
2. *K'o-i uen o* 可以問我 May refer to me.
3. *Iu fuh t'ong hsiang, iu k'u t'ong lang* 有福同享、有苦同當 We will share happiness and grief together.
4. *San u* 三五 Three or four; a small group.
5. *Ti*[1] 低 Low. To lower.
6. *Uai*[1] 歪 Awry; lopsided.
7. *Nan-k'an* 難看 Ugly.
8. *O-lih shen-mo si* 我的甚麼事 Something or the other about me.
9. *Uen-tao* 問道 Asked.
10. *Tsai san* 再三 Repeatedly.
11. *Ch'iu*[3]*-uen*[4] 求問 To enquire of; to entreat.
12. *Hsiang ch'i-lai* 想起來 To call to remembrance.

聽這話、就氣得心如火燒、等[1]不得下去、借了一把刀子把辮子割了、這回弄得成了一個四[2]不像了、眞看不得、[3]使他們更笑他、心深也暗暗的笑了、對他說、[4]大人不見小人過、可以把[5]大事看小了、小事看了了、就是走到各國、也樣樣事都順了、你到了碼頭、必要叫我先下船、上舖子去給你買幾件好法國衣裳、一頂新帽子、人就看[6]不出你是中國人來、看你不[7]是外路來的官、就是本國多年在外頭的知府、臉上有一點黑帶黃就是了、[8]不說旁的、像你這樣的人、也眞是難[9]得、我早年見了本國皇上的兒子、從外國回來、和你一樣、你眞正[10]有一點像他、這話叫空發的心歡喜得很。若要曉得空發到了法國怎麼樣、心深是怎樣的好朋友、怎樣替他辦事、看下課就知道了、

1. *Teng puh teh hsia ch'ü* 等不得下去 Could not wait to go down.
2. *Sī puh hsiang* 四不像 A monstrosity; neither one thing nor the other.
3. *Shī t'a-men keng hsiao t'a* 使他們更笑他 So that they laughed at him the more.
4. *Ta ren puh chien hsiao ren ko* 大人不見小人過 The great man does not notice the offence of the one beneath him.
5. *Pa ta sī k'an hsiao liao, hsiao sī k'an liao liao* 把大事看小了,小事看了了 Regard great matters (of offence) as trifles; and small matters as already settled. L. 22.
6. *K'an puh ch'uh .... lai* 看不出....來 Unable to distinguish.
7. *Puh-shi .... chiu-shi* 不是....就是 If not .... then....
8. *Puh shoh p'ang-tih* 不說旁的 To speak of nothing else ....; simply to mention....
9. *Nan teh* 難得 Difficult to meet with, or find.
10. *Chen¹-cheng⁴* 眞正 Really; truly.

LESSON XIX. 課九十第

成[2] *ch'eng* To complete; to perfect. To succeed. A tenth.
遍[4] *pien* Everywhere; the whole.
定[4] *ting* To fix; to decide. Decidedly; certainly.
饒 *rao* To forgive; to pardon; to overlook.
埋 *mai* To bury. To lie in wait.
准[3] *chuen* To allow; to grant; to permit. Exactly; certainly.
談[2] *t'an* To chat; to converse about.
恐[3] *k'ong* Lest. Fearful; apprehensive.
貨[4] *ho*[4] Goods; wares; cargo.
音[1] *in* A sound; a tone; pronunciation.
惜[1] *hs* / *s* *ih* To regard; to love. To be sparing of.
恕[4] *shu* To forgive; to excuse.
復[4] *fuh* To return; to repeat. Again.
墓[4] *m* *o* / *u* A grave.
未[4] *uei* Not yet; not.
墳[2] *fen*[1] A grave; a tomb.

碑[1] *pei*[1] A grave-stone. A stone tablet.
許[3] *hsü* To promise. To allow. Perhaps.
概[4] *kai* Generally; for the most part. All.
規[1] *kuei* Custom; usage; regulations.
活[2] *hoh* Living; lively. Movable. An occupation.
略[4] *lioh* Slightly; a little. A summary.
定[4]規[1] *ting-kuei* Fixed; decided.
許[3]多[1] *hsü-to* Many; a large number.
福[2]音[1] *fuh-in* Happy sound—the Gospel.
饒[2]恕[4] *rao-shu* To pardon; to overlook.
恐[3]怕[4] *k'ong-p'a* Lest; perhaps. What if.
口[3]音[1] *k'eo-in* Accent; pronunciation.
哎[3]呀[1] *ai-ia* Indeed! Oh dear!
大[4]概[4] *ta-kai* Generally, probably.
可[3]惜[1] *k'o-hsih* Alas! How sad!
略[4]略[4]的[1] *lioh-lioh-tih* Briefly; slightly.

Completion as expressed by *uan* 完 *ch'eng* 成 and *ting* 定.

1. The results of certain actions such as success, or failure; completion, or non-completion; may be expressed in a variety of ways, the more common perhaps being by a verb and an adverb; as, 'Carried through successfully.' In some cases however, one verb may follow another, as 'To make complete.' This latter form has its counterpart in Chinese, when the verbs *uan* 完, *ch'eng* 成, and

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師傅領上門，巧妙在各人 *The instructor leads to the door, but aptitude rests with the individual.*

LESSON XIX. 第十九課

Certainty and Uncertainty.

ting 定, follow another verb. *Ting* 定 may in certain cases be prefixed; thus answering to such an English expression as, 'Made to order'; *e.g.*,

This was made to order; *chæ shi ting tso-tih* 這是定做的.

The bargain is completed; *chia-ch'ien chiang-ting-liao* 價錢講定了.

When we have finished reading, we will go down; *nien uan-liao shu, o-men k'o-i hsia-ch'ü* 念完了書, 我們可以下去.

Redemption is accomplished; *shuh-tsui-tih sï tso ch'eng-liao* 贖罪的事做成了.

He could not do it; *t'a tso puh-ch'eng* 他做不成.

One box will not hold all; *ih-chï hsiang-tsï chuang puh-uan* 一箇箱子裝不完.

Probability.

2. There are several words used in Chinese to express the idea of 'probability,' such as are indicated in English by 'most likely'; 'seemingly'; 'in all likelihood'; etc., the commonest are:—

Hsiang 想; *hsü* 許; *ie-hsü* 也許; *hsiang-pih* 想必; *k'ong-p'a* 恐怕; *to-pan* 多半.

Hsü 許 and *ie-hsü* 也許 are more widely used in the North than in the South, where 恐怕 *k'ong-p'a* largely does duty for both. In the North 恐怕 *k'ong-p'a* usually carries its original meaning of 'apprehension', the idea of 'probability' being largely absent. *Hsiang* 想 and *hsiang-pih* 想必 are in current use in most parts; *e.g.*,

I think he can read; *o hsiang t'a shïh-tsï* 我想他識字.

He probably will not come; *hsü t'a puh lai* 許他不來.

He may come, or he may not; *t'a ie-hsü lai, ie-hsü puh lai* 他也許來, 也許不來.

Mr. Hai has not come to-day. Perhaps he has some engagement at home? *Hai hsien-seng chin-t'ien muh iu lai; hsiang-pih chia li iu si* 海先生今天沒有來, 想必家裏有事.

Perhaps he is on the jetty? *k'ong-p'a t'a tsai ma-t'eo shang?* 恐怕他在碼頭上.

Most likely it is his own fault; *to-pan shï t'a tsï-chi-tih ts'o* 多半是他自己的錯.

Certainty and Uncertainty.

3. The word 定 *ting*, 'to fix,' is the principal word used in colloquial to express the idea of 'certainty'; 'assurance'; etc. Other words are joined with it, but do not appreciably modify its meaning. The opposite meanings of 'uncertainty', and 'improbability', are denoted by 未 *uei* and 不 *puh*, also used in combination. The following lists give the collocations most commonly in use:—

Certainty.		*Uncertainty.*	
Ih-ting	一定.	*Uei-pih*	未必.
Ting-ran	定然.	*Puh-ih-ting*	不一定.
Ting-chuen	定准.	*Puh-chien-teh*	不見得.
Pih-ran	必然.	*Puh chien ch'i*	不見其.
Pih-ting	必定.	*Ie-uei-k'o-ting*	也未可定.

It is not at all certain that he will be willing to come; *t'a uei-pih k'en lai* 他未必肯來.

It is not certain that what he says is true; *t'a so shoh-tih hua puh-chien-teh shï chen-tih* 他所說的話不見得是眞的.

People say that the District Magistrate is a bad man; who knows? *ren shoh chï-hsien shï ko huai ren; chœ ie-uei-k'o-chï* 人說知縣是個壞人, 這也未可知.

Will the steamer come to-day? It is not certain; *chin-t'ien ho-luen-ch'uan lai puh lai? puh ih-ting* 今天火輪船來不來, 不一定.

It will certainly be here by to-morrow; *kan ming-t'ien chuen tao* 趕明天准到.

This was certainly done by him; *chœ ting-chuen shï t'a tso-tih* 這定准是他做的.

He surely cannot afford to buy such a dear watch; *na-mo kuei tih piao t'a pih-ran mai puh ch'i* 那麼貴的表, 他必然買不起.

Approximation.

4. Phrases which convey the idea of approximation, as applied to exactness and accuracy are much in evidence in every-day speech. A non-committal and inexact attitude of mind, coupled with a genius for generalizing, accounts for a good deal of it. Some of the phrases under Section 2, are employed in this connection; the ideas of probability and approximation running into each other. The following are the expressions most commonly used:—*ch'a-puh-to* 差不多; *shang-hsia* 上下; *ta-kai* 大概; *ta-pan* 大半; *to-pan* 多半; *e.g.*,

This tub is nearly full; *chœ-ko p'en ch'a-puh-to man liao* 這個盆差不多滿了.

Generally speaking, men are unwilling to worship God; *ta-kai ren puh k'en pai Shang-ti* 大概人不肯拜上帝.

For the most part men have not travelled widely; *ren ta-pan muh iu ch'uh ko üen men* 人大半沒有出過遠門.

That old gentleman is about seventy years old; *na-ko lao hsien-seng iu ch'ih-shih sui shang-hsia* 那個老先生有七十歲上下.

I 以 in Combination.

5. *I* 以 is used alone sparingly in colloquial, but, joined to many prepositions and adverbs is in constant use; the most common combinations are as follows:—

必定	未必
不定	不一定
不見得	不見得
也未可定	也未可定

It is not certain that he will be willing to come; he may perhaps 不一定來必肯來.

It is not certain that what he says is true; he may perhaps 他說的話不見得是真的

People say that the Japanese are a bad race; who knows whether this is true or not? 人說日本人是惡劣民族是否屬實人不得知.

It is not certain that the steamer come to-day? It is not certain; steamer may perhaps come to-morrow 今天火輪船來不來不一定.

It will certainly be here by to-morrow; how many times 一定明天可到.

This was certainly done by him; one may even say he must 這定係他做的; 竟可說他必做的.

He surely cannot afford to buy such a dear watch; no one 他決不能買這樣貴的表. 無人能買.

Approximation.

A. Phrases which convey the idea of approximation as applied to quantities and accuracy are much in evidence in every-day speech. A non-committal and inexact attitude of mind, coupled with 'ma, ma' or general ideas, accounts for a good deal of it. Some of the phrases under Section 2, are employed in this connection; the idea of probability and approximation running into each other. The following are the expressions most commonly used:—

不多 pu-to-lio 不了; to-lao 大概; ta-yen 大半; to-pan 多半; e.g.

This tub is nearly full; about pu-to-lio 這桶大概要不多滿了.

Generally speaking men are unwilling to worship God; e.g.

For the most part men have not travelled widely; ta-yen 大半

That the greatness of Japan is about to vanish; ta-pan 日本大半要消滅了.

I 以 in Combination.

I 以 I is used almost entirely in colloquial, but plenty of phrases and idioms are to be found in the most common use; the most common of these are as follows:—

Before; formerly; *i-ch'ien* 以前.
Behind; afterwards; *i-heo* 以後.
Outside; beyond; *i-uai* 以外.
Above; over; *i-shang* 以上.
Below; under; *i-hsia* 以下.
To regard as; to consider; *i-uei* 以爲.

This last expression differs from the rest in that it is verbal in form, and admits of the Object being inserted between its parts; i.e., *i* 以 introduces the immediate Object. It is used largely in documents and in the speech of educated men, but is slightly bookish:—

He considered himself in the right; *t'a tsï i-uei shï* 他自以爲是.
I must be about my father's business; *o tang i o fu-ch'in-tih si uei nien* 我當以我父親的事爲念.

NOTES.—*a.* *Fuh* 復 is not used in colloquial in the sense of 'again', except with other words, *e.g.*, To come to life again; resurrection; *fuh-hoh*, or *fuh-seng* 復活 or 復生 and a few others.

b. *Fen* 墳 is used both alone and in combination, as *e.g.*, The grave; *fen-mo* 墳墓; She has gone to the grave to weep; *t'a shang fen ch'ü k'uh* 他上墳去哭; but *mo* 墓 is rarely used alone.

c. *Ho* 貨 when applied to cargo sometimes takes *chien* 件 and sometimes not; *e.g.*, How much cargo has that ship on board? About 30,000 packages; *na-t'iao ch'uan iu to-shao ho? iu san uan chien ho* 那條船有多少貨,有三萬件貨.

d. The distinction between 'to make,' and 'to make into', is not shewn in Chinese by affixing a preposition to the word 'make,' but by affixing the verb *ch'eng* 成; *e.g.*,

He made four pieces of wood into a box; *t'a pa sï-k'uai pan tso-ch'eng ih-chï hsiang-tsï* 他把四塊板,做成一隻箱子.

e. In the West *chia puh tih* 加不的 is used to express 'uncertainty'.

[*See Lesson XXX.*]

MISCELLANEOUS EXAMPLES. 句雜

He certainly cannot manage this affair; *chæ-chien sï t'a ih-ting pan puh ch'eng.*
Let it be so settled; *chiu shï na-mo ting-kuei pa.*
One cannot speak of this matter with any certainty; *chæ-ko sï ie shoh puh ting.*
The teacher will not allow him to go; *hsien-seng puh chuen* (or *hsü*) *t'a ch'ü.*
He has decided to do it in that way; *t'a ting-kuei iao na iang tso.*
Take a seat and let us have a chat; *ch'ing tso, o-men k'o i t'an-t'an.*
He briefly explained the general meaning; *t'a lioh-lioh-tih chiang ta-kai-tih i-sï.*
Unfortunately he will not listen to any persuasion; *k'o-shih t'a puh t'ing ch'üen.*
He lived to be eighty years of age; *t'a hoh tao pah-shih sui.*
Alas! he is nearly dead; *ai-ia! t'a ch'a-puh-to sï liao.*
God is willing to pardon; *Shang-ti k'ěn rao-shu ren.*
The Lord doubtless has already risen from the dead; *Chu i-ching fuh-hoh liao; chæ shï ih-ting-tih.*
This must be made known everywhere; *chæ iao ch'uan pien t'ien hsia.*

Translate:—Call the shoemaker; I want him to make me a pair of foreign boots to order. There are a great many people in the street; in all probability they are going to see the newly-arrived Prefect disembark. It is by no means certain that these two doses of medicine will make your disease better. He may come to-morrow or he may not; there is no certainty. The three large characters 德成靈 were engraved upon the tombstone. The goods at the shop 大發 are both dear and bad; they are certainly unsaleable. Probably he will not come to-day, because he is afraid it will rain. His accent is not very good. He has travelled everywhere and been to almost every country. The pupil came late to-day, therefore he cannot go back early. This trouble was most likely provoked by 章未成. I will briefly recount to you the opening of the hospital. That carpenter has come a good few times; I have already told him that a plank of this thickness is of no use. Perhaps he did not understand your meaning? He has brought the wrong receipt, this is a receipt for money received, not for a registered letter; no doubt he has not been to the Post Office. The Saviour was first crucified on the cross, afterwards buried in the grave, and on the 3rd day He rose again. Now His grave is empty because He has already ascended into heaven. Afterwards, when the time has come, He will return to the world and cause all those who believe in Him to enjoy great felicity. This is the general meaning of the Gospel.

Writing Exercise:—如同和送發今問昨.

READING LESSON XIX. 九十第要輯

The Unwary Youth III.

敗興而返

走了一個月零幾天、船就到了法國、還沒有到碼頭、心深和空發商議[1]定了、叫心深先下船去買衣裳、買成了就回來把空發帶到飯店、後來再給他找事、話說好了、空發先點[2]點銀子、看有幾兩、後來把十兩給心深、心深把銀子拿到手中說、這一定不彀、還要加上十兩、若不加上怕買不成、空發先是定准不加、但

1. *Shang-i ting-liao* 商議定了 Had decided after consultation.
2. *Tien tien in-tsi* 點點銀子 Counted over the money.

Translate:—Oil the shop-keeper; I want to buy some paper and foreign books in order. There are a great many people in the street; in all probability they are going to see the newly-arrived Imperial Household. It is by no means certain that Chen Yu-ho's medicine will make your disease better. He may come to-morrow or he may not; there is no certainty. The three Chang sons-in-law were engrossed with the tombstone. The price of the shop 大賣 are both dear and bad; they are certainly not worth buying. It will not rain to-day, because the sky is not cloudy. The air is extremely good. He has travelled every province in China at every country. The pupil came to-day, carrying in his hand an book or so. This trouble was caused by 害病. I will briefly recount to you the opening of the hospital. That arrangement has gone a good two years; I have already told you in full of this thickness is of no use. Pray, do not be distressed your journey." He has brought the money to a reckoning for seven months, but he is very well off. Should he not become the Post Office. The Swallow has returned to the cold, and wards burned in the grate are not to be made again. Sow the grave [illegible]. The [illegible] in the world and [illegible] [illegible] [illegible]

心深說些好話、把他勸信了、他慢慢的又把十兩給他、自己光有一二兩在身上。到了碼頭、心深說、你放心、我的箱子在這裏、我快快要回來、連衣裳帶帽子我都要拿回來。他去後、空發等在船上、當天心深沒有回來、趕第二天也沒有回來、空發就怕被他哄了、所以他下船去找、大街小巷都找遍了、還是找不着、光見街上的許多人、向他發笑、叫他心裏說、哎呀、可惜可惜、眞苦死了、我到這人地兩生的地方、怎得了呢、慢慢的回到船上、就知道心深已經來過了、又走了、把空發的箱子、和空發的行李、攏總都帶了去、他自己的箱子還在那裏、打開一看、就見滿箱子是石頭、心深又請船上的人替他對空發說、一下船就碰見本城的鄉親、說他母親不在了、家裏的人要他坐火車快回家去、埋老母親行孝、早已知道你也是孝子、卻因離家遠、就無法行孝、想必你沒有不肯把銀子借用的。又說、埋完了母親、一定要叫石匠刻碑、上邊刻、空發敬意、四個大字、叫人人曉得中外是

1. *Tsai shen shang* 在身上 On the person.
2. *Tang t'ien* 當天 That day; the same day.
3. *Ta⁴ kiai¹ hsiao³ hsiang⁴* 大街小巷 Streets and lanes.
4. *Chen k'u si liao* 眞苦死了 Things have come to a pretty pass.
5. *Ren ti liang seng* 人地兩生 A strange place and strange people.
6. *Tsen teh liao* 怎得了 How shall I manage? how can I get out of this difficulty?
7. *Ta-k'ai ih k'an* 打開一看 No sooner had opened it and looked. . . .
8. *Hsiang ch'in* 鄉親 A fellow-countryman; one from the same district
9. *Hsing hsiao* 行孝 To perform the duties of a filial son.
10. *Ching⁴-i⁴* 敬意 A present; an expression of respect.
11. *Chong uai shi ih li* 中外是一理 The same principle both in China and abroad.

一理、孝[1]道眞是不可少的、又知道空發在心深母親的墳上行了孝、許他們兩個後來再會、這也未可知。還有一句、說一路爲你費心、本[2]當得幾個錢當工[3]錢。空發等不得聽完、便先哭後罵、若不是船上的人勸他、他就要用刀自[4]殺、船上的人看他爲難、就發了好心、說、這樣罷、你可以坐本船回國去、我們僱你當小[5]工、你爲客人鋪[6]行李、擺[7]棹子、洗[8]盤碗、刀子、刷[9]刷客人的鞋、有甚麽旁的事、也可以給他們作、到了上海、開[10]你幾個茶水錢、就算[11]了。以後過了兩個月、空發就到了家、使老父母很喜歡、好像死了復活一樣、就給他買衣裳、擺上[12]上等的菜飯、又請了本街上、和本家的人來會他、但空發要把他所遭的罪說出來、便不知[13]道從那裏說起、一來自己離家有錯、二來太[14]不用心、上了外人的當、就略略的講了幾句給他們聽、假裝做[15]沒有受過多少苦的樣子。所以年紀輕的人、若有念這兩章書的、必要記得、出門

1. *Hsiao-lao* 孝道 The doctrine of filial piety; filial duty.
2. *Pen lang* 本當 It is only fitting that. . . .
3. *Kong-ch'ien* 工錢 Wages.
4. *Tsi shah* 自殺 To kill oneself; to commit suicide.
5. *Hsiao kong* 小工 A labourer.
6. *P'u hsing-li* 鋪行李 To make beds.
7. *Pai choh-tsi* 擺棹子 To lay the table.
8. *Hsi p'an uan* 洗盤碗 To wash up plates and dishes.
9. *Shuah* 刷 To brush.
10. *Ka'i ni chi-ko ch'a shui ch'ien* 開你幾個茶水錢 Give you a 'cumshaw'; 開 is often used in the sense of 'to pay; to settle up.'
11. *Chiu suan liao* 就算了 And that will settle every thing.
12. *Shang teng tih* 上等的 First class; tip top.
13. *Puh chi-tao ts'ong na-li shoh ch'i* 不知道從那裏說起 Did not know where to begin his story.
14. *T'ai puh iong hsin* 太不用心 Was altogether too heedless.
15. *Tso . . . . iang-tsi* 做 . . . 樣子 To put on a style; to make believe.

1. ... 的 The doctrine of final mercy, 孔子 doctrine.
2. ... 本 ... early Buddhism ...
3. A ... 工夫 ...
4. ... 自然 to [illegible], to commit suicide.
5. ... 小工 ... Japanese.
6. ... 的 ... 的 ... in the hands.
7. ... ... 的 ... to pay the debt.
8. ... ... 的 ... to wash up plates and dishes.
9. ... ... 的 ... 的 ...
10. ... ... 的 ... to pay; to settle up.
11. ... ... 了 ... and that will settle everything.
12. ... ... 的 ... first class ...
13. ... ... 的 ... 的 ...
14. ... ... 的 ... 的 ... before to begin his story.
15. ... ... 的 ... 的 ...

門出的話是要緊的，若是有人問起，就說是回家去了。

這次離家，是我父親的意思，他說我在家裏閒着，不如出門去見見世面，學點事情。我本來不願意，因為捨不得母親，也捨不得家裏的人。但是父親的話，我不能違背，只得答應了。

到了南京，我住在一個親戚家裏。他在一家洋行裏做事，薪水不多，但是生活很安定。我每天跟着他上下班，看看他的工作。起初我覺得很新鮮，後來就漸漸覺得單調了。

過了三個月，我開始想回家。信寫了好幾封，都沒有寄出。我怕父親說我沒有出息，才出門沒多久就回來了。

後來我又去了一次，這次是在上海。上海的人多得多，房子也高得多。我在一家小公司裏做事，每天要寫很多字，算很多帳。老闆對我還不錯，但是我總覺得自己不屬於這個地方。

在上海住了一年半，我又回來了。這一次回來，我決定不再出去了。

放 To release; to set free.
赦 To pardon; to forgive.
罪 Sin; guilt.
惡 Evil; wicked. Head of.
善 To hate; hateful.
憎 He; she; it; they; this; that.
傷 Grieved; sorry; sad.
痛 To wound; to injure. Distressed.
寬 To forgive; to pardon.
免 To avoid; to escape. To result; to forego.
避 A preventive; preventive.
敢 To dare; to venture; to presume.
主 A Lord; master.
教 A foundation. Profession.
各 To oppose; to surround. Separated.
特 Strange. To blame.
責 A course; counsel. To rebuke.

LESSON XX. 第二十課

放 To release; to set free.
To undress; to strip.
赦 A covenant; an agreement. Alone; nearly.
罪 To separate. Divided by. A partition.
惡 Good; moral.
善 Evil; wicked. Head of.
To hate; hateful.
憎 He; she; it; they; this; that.
傷 Grieved; sorry; sad.
痛 To wound; to injure. Distressed.
寬 To forgive; to pardon.
免 To avoid; to escape. To result; to forego.
避 A preventive; preventive.
敢 To dare; to venture; to presume.
主 A Lord; master.
教 A foundation. Profession.
各 To oppose; to surround. Separated.
特 Strange. To blame.
責 A course; counsel. To rebuke.

不可聽信外人的話、雖然他說一口的好話、還是自己該用心、恐怕被他哄了、面生[1]的人多、光知道面不知道心、還算殼了麼。要是空發再出遠門、我可以把他所碰的事、都寫出來、發給報主[2]、天下的人就能知道了。

1. *Mien seng* 面生 Not to know by sight. 2. *Pao chu* 報主 Newspaper proprietor.

LESSON XX. 第二十課

脫[1] *t'oh* To cast off; to abandon. To undress; to strip.
約[1] *ioh* A covenant; an agreement. About; nearly.
隔[2] *keh* To separate. Divided by. A partition.
善[4] *shan* Good; moral.
惡[4] *oh* Evil; wicked. Read *u*[4]. To hate; hateful.
其[2] *ch'* / *k* i He; she; it; they; this; that.
悲[1] *pei* Grieved; sorry; sad.
傷[1] *shang* To wound; to injure. Distressed.
赦[4] *shæ* To forgive; to pardon.
免[3] *mien* To avoid; to escape. To remit; to forego.
豈[3] *ch'* / *k* i An interrogative particle.
敢[3] *kan* To dare; to venture; to presume.
寺[4] *sï*[1] A Buddhist monastery. A mosque.
基[1] *ch* / *k* i A foundation. Property.
督[1] *tuh* To oversee; to superintend.
怪[4] *kuai* Strange. To blame.
梳[1] *s* / *sh* A coarse comb. To comb.
捨[3] *shæ* To give alms; to bestow. To part with; to reject.
命[4] *ming*[14] Life. Fate; destiny. A command.
全[2] *ch'* / *ts* *üen* Entire; perfect. All; the whole.
應[1] *ing* Ought; should; suitable. Read *ing*[4]. To respond; to fulfil.
佛[2] *f* / *o* / *uh* Buddha.
耶[1,2] 穌[1] *ie-su* Jesus.
一[1] 切[1] *ih-ch'ieh* All; the whole.
悲[1] 傷[1] *pei-shang* Grieved; distressed.
赦[4] 免[3] *shæ-mien* To pardon; to forgive.
基[1] 督[1] *chi-tuh* Christ.
報[4] 應[4] *pao-ing*[1] A recompense; retribution.
快[4] 活[2] *k'uai-hoh* Happy; cheerful.
中[1] 人[2] *chong-ren*[1] A mediator; a middle-man.
捨[3] 命[4] *shæ-ming* To give up life for others.
奇[2] 事[4] *ch'i-sï*[1] Marvels; miracles; wonders.
天[1] 堂[2] *t'ien-t'ang* Heaven.
一[1] 下[4] 子[3] *ih-l ia-tsï* A short time; at once.

不經一事、不長一智 *No wisdom is gained without experience.*

Keh 隔: how used.

1. The word *keh* 隔 is often the equivalent of the English word 'interval,' and is applied both to time and distance. It has a secondary meaning of 'to belong to something different', as say, a country, or a religion; *e.g.*,

Take this medicine once every other day; *chœ-ko ioh keh ih-t'ien ch'ih ih huei* 這個藥隔一天吃一回.

A man named Hsü lives three streets off; *keh liang-t'iao kiai, iu ko hsing Hsü-tih chu-chia* 隔兩條街, 有個姓許的住家.

We belong to different religions; *o-men keh-choh chiao* 我們隔着教.

Ch'i 其 in combination.

2. *Ch'i* 其 is a character principally used in the book style, or *wen-li* 文理, but like 以 *i*, it is used in colloquial in combination with other words. It forms part of many prepositions, its meaning being determined by the preceding noun. The following combinations are in constant use:—

Really; in fact; whereas; but; *ch'i-shih* 其實.

In the midst of; among; *ch'i-chong* 其中.

The rest; the remainder; *ch'i-ü* 其餘 (*ü* 餘² surplus).

Amongst; in the interval; *ch'i-chien* 其間.

We will speak of the other matters when I come again; *ch'i-ü-tih shi teng o tsai lai tsai shoh* 其餘的事等我再來再說.

He considered that he had mastered the subject, but, as a matter of fact, he had not half done so; *t'a i-uei hsioh huei liao, ch'i-shih t'a iu ih ta pan puh huei* 他以爲學會了, 其實他有一大半不會.

A great many people were taken ill, among them an official; *iu hsü-to ren chang-ping, ch'i-chong iu ih ko kuan* 有許多人長病, 其中有一個官.

In the doctrine that he preaches there is much to affect men; *t'a chiang tih tao-li ch'i-chong hen iu hsie kan-tong ren tih hua* 他講的道理, 其中很有些感動人的話.

Ch'i 豈: its Use and Force.

3. *Ch'i* 豈 strengthens an interrogative statement, and usually demands an emphatic answer in the negative unless followed by 不 *puh*, when an affirmative answer is required. It forms part of a few bookish phrases which have passed into colloquial use; as,

How dare I? *ch'i kan* 豈敢—a polite phrase signifying that the speaker is unworthy of the honour or compliment paid to him.

How is there such a principle?—there is no such principle as this; *ch'i iu tsi li* 豈有此理.

It commonly conveys the idea of surprise or astonishment; as, 'Can it be . . . . ? Is it possible . . . . ?' *e.g.*,

Know ye not that we were baptized into His death? *ch'i puh hsiao-teh o-men shi hsiao t'a-tih si sheo hsi mo?* 豈不曉得我們是效 (效¹ to imitate) 他的死受洗麼.

Key 關 : how used.

1. The word 關 often the apparent [illegible] but is joined both to time- and [illegible] ary meaning of to belong to something different, as any [illegible] r religion ; e.g.

This [illegible] one every other [illegible]

It can be used Him time stroke of [illegible]

[illegible] 關 [illegible] 其 [illegible]

It belong to different religions [illegible]

On 1 其 in combination.

2. On 其 is a character principally used in the book style, [illegible] 文 言. but like 以, it is used in colloquial in combination with other words. It forms part of many prepositions, its meaning being determined by the preceding noun. The following combinations are in constant use :—

Really : in fact, whereas, but ; 卽-卽[illegible] 其 實.

In the midst of ; among, on-[illegible] 其 中.

The rest, the remainder, on-i-ŭ 其 餘 -mŭ-[illegible].

Among ; in the interval ; on-i-[illegible] 其 間.

We will speak of the other matters when I come again [illegible]

[illegible] 其 急 的 事 等 我 再 來 面 言

He considered that he had mastered the subject, [illegible] matter of fact, he had not [illegible] so ; [illegible] [illegible]

[illegible] 其 實 會 了. 其 實 他 [illegible] 一 大 字 不 識

A great many people were taken in, among them [illegible] [illegible] 其 中 有 一 個 盲.

[illegible] the doctrine that he preaches there is much to admire [illegible] 其 中 值 得 欽 佩 之 人 甚 多

On 1 其 : its Use and Force.

3. 其 其 is often used in interrogative statement, and usually commands an emphatic answer in the negative unless followed by 不 或, when an affirmative answer is required. It forms part of a few [illegible] phrases which have passed into colloquial use, as :

How dare I ? [illegible] 豈 敢 —a polite phrase signifying [illegible] the speaker's unworthy of the honour or compliment paid to him.

How is there such a principle ?—there is no such principle as [illegible] 豈 有 此 理

It commonly conveys the idea of surprise or astonishment ; as [illegible] Is it possible . . . ?

Know ye not that we were baptized into [illegible] 豈 不 識 得 衆 [illegible] 受 洗 歸 於 他 的 死 麼

Do not I know his meaning? 我們豈可跟他學壞麼.

Repetition of Verbs.

Verbs are repeated for emphasis or for euphony. Many verbs thus repeated have 看 kan as a suffix in the sense of "to try"; or as we say in English "to see"—"I will see what can do it." In some cases the verbs are separated by the 一 yih—as 講一講 kang-yih-kang, Lesson VII. Section 3; e.g.

Try and do it; 試試做 shih-shih tsoh

See if you can write it; 寫寫看 hsie-hsie kan

Measure it and see; 量量看 liang-liang kan

Let us go and listen: 我們去聽聽 wo-men k'ü t'ing-t'ing pa 罷 門 去

Omitting 看.

There is nothing in English exactly equivalent to 去 k'ü, or 來 lai, or 去 k'ü, or 來 lai, but it is commonly pronounced 去 k'ü. It is heard more frequently in the South and West than in the North. Perhaps the nearest thing to it is found in such colloquial forms as, 'Give it a push'; 'Give it a pull'; etc.; e.g.

Give him a beating: 打他一頓 打 他 一 下 子

I will be there immediately: 我一會兒就來 wo i-hui-rh tsiu lai 我一下子就來.

Wait a while: 等一下子 tang ih-hia-tsz 等 一 下 子

Give it to him all at once; 一下子給他 ih-hia-tsz keih t'a 一 下 子 給 他.

NOTE.—a. In describing religions the word 教 chiao may be place of 'ism' and other suffixes, e.g.

Protestantism, or Christianity: 耶穌教, or 基督教 Yeh-sü-chiao, or Chi-tu-chiao

耶 穌 教 or 基 督 教

Romanism: 天主教 t'ien-chu-chiao

Taoism: 道教 tao-chiao

Buddhism: 佛教 fuh-chiao

Mahometanism: 回回教 hui-hui-chiao

[See Lesson XXXI.]

MISCELLANEOUS EXAMPLES. 附錄

No wonder he's ill: he has eaten too much. 難 怪 他 病 了 他 喫 多 了. Nan kuai t'a ping liao. T'a ch'ih to liao.

Don't blame him; pah ta 罷 他.

Not very far from each other: 離的 不 遠 li-teh pu yuen

That house is a good foundation: 那 房 子 是 好 地 基 的 Na fang-tsz shih hao ti-chi teh.

He has left the path of rectitude; 他 走 差 了 路 t'a tsz-ts'a liao lu.

That person is very jovial; 那 個 人 很 和 氣 Na ko jen hen ho-ch'i.

A mild saint is dispensable; 和 氣 的 聖 人 可 以 不 要 Ho-ch'i teh sheng-jen k'o-i pu yao.

Tell him to take off his shoes: 叫 他 脫 鞋 罷 Chiao t'a t'o hsieh pa.

The whole family is good: 一 家 子 都 好 Ih-chia-tsz tu hao.

The entire Scriptures: 聖 經 全 書 Sheng-ching ch'üen shu

The Old and New Testaments; 舊 新 約 Chiu-hsin-yüeh.

God is gracious and forgives sins: 神 是 有 恩 典 赦 人 的 罪 Shen shih yu en-tien, she-jen teh tsui.

Jesus gave up His life for us: 耶 穌 為 我 們 捨 了 命 Yeh-sü wei wo-men she liao ming

Will it do to imitate his evil ways? *o-men ch'i k'o ken t'a hsioh huai mo?* 我們豈可跟他學壞麼.

Do not I know his meaning? *o ch'i puh chï-tao t'a-tih i-sï mo?* 我豈不知道他的意思麼.

Repetition of Verbs.

4. Verbs are repeated for emphasis or for euphony. Many verbs thus repeated have 看 *k'an* as a suffix in the sense of 'to try'; or as we say in English 'to see'—if one can do it. In some cases the verbs are separated by *ih*, as 等一等 *teng-ih-teng*, Lesson VII. Section 6; *e.g.*,

Try and do it; *tso-tso k'an* 作作看.

See if you can write it; *hsie-hsie k'an* 寫寫看.

Measure it and see; *liang-liang k'an* 量量看.

Let us go and listen; *o-men k'o-i ch'ü t'ing-t'ing pa* 我們可以去聽聽罷.

5. There is nothing in English exactly equivalent to *ih-hsia-tsi* 一下子, or *ih-hsia* 一下; or as it is commonly pronounced *ih-ha-tsï* or *ih-ha*. It is heard more frequently in the South and West than in the North. Perhaps the nearest thing to it is found in such idiomatic forms as, 'Give it a push'; Give it a pull'; etc.; *e.g.*,

Give him a beating; *pa t'a ta ih-ha-tsï* 把他打一下子.

I will be there immediately; *o ih-ha-tsï chiu lai* 我一下子就來.

Wait a while; *teng ih-ha-tsï* 等一下子.

Give it to him all at once; *ih-ha-tsï chih t'a* 一下子給他.

NOTES.—*a*. In describing religions the word 教 *chiao* takes the place of 'ism' and other suffixes; *e.g.*,

Protestantism, or Christianity; *Ie-su-chiao*, or *Chi-tuh-chiao*; 耶穌教, or 基督教.

Romanism; *t'ien-chu-chiao* 天主教.

Taoism; *tao-chiao* 道教.

Buddhism; *fuh-chiao* 佛教.

Mahometanism, *huei-huei-chiao* 回回教.

[*See Lesson XXX.*]

MISCELLANEOUS EXAMPLES. 句雜

No wonder he's ill! he has eaten too much; *kuai puh teh t'a ping liao, t'a ch'ih tih t'ai to.*

Don't blame him; *puh iao kuai t'a.*

Not very far from each other; *hsiang keh puh üen.*

That house has a good foundation; *na-ko fang-tsï iu ken iu chi.*

He has left the path of rectitude; *t'a shæ-liao cheng lu.*

That person is very joyful; *na-ko ren hen k'uai-hoh.*

A middleman is indispensible; *chong-ren shï shao puh liao tih.*

Tell him to take off his shoes; *chiao t'a t'oh hsiai-tsï.*

The whole family is good; *ch'üen chia tu shï hao ren.*

The entire Scriptures; *Sheng-ching ch'üen shu.*

The Old and New Testaments; *Chiu-ioh, Hsin-ioh.*

God is gracious and forgives mens' sins; *Shang-ti iu en-huei, shæ-mien ren-tih tsui.*

Jesus gave up His life for us; *Ie-su uei o-men shæ-ming.*

Translate:—We were separated by a high wall. They lived two streets away. I talked the matter over with him, and he said, Is it possible that you don't know we must invite a middleman? When you get up in the morning you must put on your clothes, wash your face, comb your hair, and sweep up the floor. None of the things that he is using are his own, all are lent to him by other people. Everybody said the death of the man Li the day before yesterday was a retribution; he truly was a bad man. The Emperor has already forgiven those criminals. Although his friends exhorted him not to weep, he still wept because his spirit was wounded. Give what is over of the rice to the poor. In this city there are Christians, Buddhists, Taoists, Romanists, and Mahometans. Buddhism came to China nearly 2,000 years ago. Mr. Chang is constantly saying that his family is wealthy, but as a matter of fact, the whole family has not much money. The ancients supposed the earth to be flat, but as a matter of fact, it is round. Is it possible that such a good man as he is would do such evil deeds? You speak very good Mandarin. You are too complimentary; my vocabulary is very limited. Heaven is a good place; all the people there are happy and joyful. Good has a good recompense, evil an evil retribution. Christ gave up His life because He loved men; if He had not loved them would he have been willing to die for them? Those who worship Buddha think that he is able to forgive them their sins, whereas he cannot do so; none but God can forgive men's sins.

Writing Exercise:—動坐半許分中幾無.

READING LESSON XX. 十二第要輯

A City Ramble I.

端陽放工

在本城、離我家差不多有半里路、隔三條街、有個木匠住家、姓許、名叫要知、年紀有四十上下、爲人不錯、常給[1]老板作活、工錢雖然不多、家裏過[2]日子還算可以、養兩口豬、一個母[3]雞、他有個朋友也是同[4]行、年紀比他大六七歲、姓馬、父母養[5]他的時候、叫

1. *Chih lao-pan tso hoh* 給老板作活 Worked for his employer.
2. *Ko rih-tsi* 過日子 To pass the days; to live.
3. *Mu chi* 母雞 A hen.
4. *Tong hang* 同行 Fellow-craftsman; in the same business.
5. *Iang* 養 To give birth to; to beget.

他全知、但認識他的人、叫他半知、他對要知說、你我一天到晚作活、就沒有空出去看看、雖是這樣、到五月初五、我們卻要上半天的門[1]、我可以帶你走遍本城、看看人、看看地方、行不行[2]、要知說、行、你既然肯爲我費事、我豈有個不肯麽[3]、全無此理、再說、你比我年紀大幾歲、你本家早幾百年前也出了些能人、我肯跟你去學學、我所不知道的、求你告訴我就是了。到了時候、要知就洗洗臉、穿上兩件乾淨衣裳、跑到半知的門口叫門[4]、說、來了、半知說、是誰[5]、要知說、是我、半知說哎呀、我不知道你來的這麽早、連衣裳還沒穿好、等一等我戴上帽子就來、等了一下子他就出來、說、我們先上城北罷、要知說、隨你老夫子[6]的便、兩個人到了北門大街、就看見許多人走來走去、滿街是人、這是因爲纔修的鐵路火車站相隔[7]不遠、不過半里多地、所以在街頭上有鄉下人坐火車來看看的很多、大概從前沒有進過城的也不少。兩個人便從新蓋的電報局經過、就到了一個大廟、門是開的、他們就進去、正面[8]上看有一尊

1. *Shang . . . men* 上 . . . 門 Shut up shop. The 5th of the 5th month is observed as a half holiday.
2. *Hsing puh hsing* 行不行 How will that do?
3. *Ch'üen u ts'ï li* 全無此理 No such thing.
4. *Chiao men* 叫門 'Called the door'—called outside the door.
5. *Shi shui* 是誰 Who's there? This or 那一個 is the usual enquiry which is answered by the illuminating reply 是我.
6. *Lao fu-tsi* 老夫子 'Old sage'—a complimentary term.
7. *Hsiang keh puh üen* 相隔不遠 Was not far away from where they were
8. *Cheng mien shang* 正面上 Directly facing them; just opposite to.

六七尺高的菩薩、臉上是紅的、身子是黑的、難看得很、可惜有許多女人在他面前敬拜、以爲他能免罪賜福、送子、救人死後可以到天堂。半知就愛隨[2]着拜、要知不肯、說、我是木匠、自己會作那麼個東西、我豈不是比他高麼、人拜這不靈的像、其中必有錯。半知聽見便說走罷、菩薩若聽見你這話、怕你要遭報。兩個人走出來、就一直走、不到半點鐘的工夫、到了一個禮[3]拜寺、正要進去、看門的不准、說、脫鞋、不然萬不能許你們進去、所以他們脫了鞋、以後進去、既然到了裏頭、四[4]下一看、看不見甚麼、光看見一個木臺[4a]子、又看見牆上有兩個字、要知念過幾年書、認識幾個字、再看一遍、說、不是淨眞麼、半知假裝認識、說、不是、不是、是京城兩個字、其實他半個大字還不認識呢。一出了寺門、看見對[5]門有個饅頭舖、門口掛着一塊板、板上有教[6]門兩個字、底下有一把壺的像、要知說、我聽說這是回回教的人開的、又聽人說、他們不吃猪肉、半知說、甚麼不吃、怕是買不起、我也是和他們一樣。要曉得他們後來上那裏去、看見甚麼事、看下課就知道了。

1. *Ts'i* 賜 To bestow. 1a. *Song tsi* 送子 Give children.
2. *Sui-choh* 隨着 To go with the crowd; to do as others do.
3. *Li-pai-si* 禮拜寺 A mosque. Also called 清眞寺.
4. 四下一看 Looked all round. 4a. *T'ai-tsi* 臺子 A platform.
5. *Tui men* 對門 Opposite; over the way.
6. *Chiao-men* 教門 Sect; religion. Usually painted on Mahometan sign boards, with a tea pot underneath.

了這次的事情，一點也沒有危險。

這門徒要他一點也沒有危險，不過他不應當如此的害怕。

不論他進入的人的家回是高興的，或是不高興的，他一定要

庭中間，門就自己關上，後面一群人，門徒跟隨他，門徒進入了門

一定關閉不應當大聲，宜靜聽，不應當喧嚷。

牛應當給不應當一點草料，一點水，一點鹽，一點麵，一點豆，

見人又不喜歡，一點也不應當，一下回答，一點給他，

以供了服門徒所應當，不應當，不應當，不應當，

正當，不應當，一下到大工的家，一點也不應當，

的，一點也不應當，不應當，不應當，不應當，

人，不應當，不應當，不應當，不應當，

應該的，不應當，不應當，不應當，

在人或多許，可能得看，

VOCABULARY IV. 四第彙字

瓶[2] *p'ing*[1] A bottle; a vase; a jug.

亮[4] *liang* Light; bright.

兵[1] *ping*[1] A soldier; troops; military.

推[1] *t'ui* To push; to shove. To shirk.

材[2] *ts'ai* Materials; stuff.

熟[2] *shuh* Ripe; experienced; versed in. Cooked. Intimate.

姑[1] *ku* A girl. A paternal aunt.

娘[2] *niang* A girl; a woman; a mother.

失[1] *shih* To lose. To slip; to err.

仗[4] *chang* To rely on. To fight.

料[4] *liao* Materials; ingredients. To estimate.

公[1] *kong* Public. Fair; just. Male.

吐[3.4] *t'u* To spit; to vomit.

明[2] *ming* Bright; clear; intelligent. To understand.

砍[3] *k'an* To hack; to chop. To throw stones at.

夢[4] *meng* A dream. To dream.

財[2] *ts'ai* Wealth; property.

貪[1] *t'an* To covet. Avaricious.

戶[4] *hu* A door. A family. Population.

合[2] *hoh* To shut; to agree. United. The whole.

米[3] *mi* Rice and millet after they are hulled.

麵[4] *mien* Flour; vermicelli. Dough.

式[4] *shih* A form; a pattern.

陽[2] *iang* Clear. The sun. The so-called "male principle."

娶[3] *ch'* / *ts* } *ü* To marry; to take a wife.

容[2] *iong* Appearance. To allow. To endure.

臺[2] *t'ai*[1] A terrace; a platform. A title of respect.

姑[1] 娘[2] *ku-niang*[1] A young woman; a girl.

耳[3] 朵[3] *ri-to* The ear.

明[2] 白[2] *ming-peh.* To understand clearly. Intelligent.

妻[1] 子[3] *ch'i-tsi*[1] A wife.

打[3] 仗[4] *ta-chang*[1] To fight; to war.

丈[4] 夫[1] *chang-fu*[1] A husband. A man of spirit.

麥[4] 子[3] *meh-tsi*[50] Wheat.

扇[4] 子[3] *shan-tsi*[3] A fan. The leaf of a door.

窗[1] 戶[4] *ch'uang-hu*[1] A window.

材[2] 料[4] *ts'ai-liao* Material.

容[2] 易[4] *iong-i* Easy.

合[2] 式[4]* *hoh-shih* Agreeable; suitable.

慈[2] 悲[1] *ts'i-pei* Compassionate: merciful.

聰[1] 明[2] *ts'ong-ming* Wisdom; wise; clever.

太[4] 陽[2] *t'ai-iang*[1] The sun.

月[4] 亮[4] *üeh-liang*[1] The moon.

了[3] 不[1] 得[2] *liao-puh-teh* Exceedingly; matchless; etc.

NOTES.—*a*. Great care needs to be exercised in using terms relating to women, since what is respectful in one place may be insulting in another. *Ku-niang* 姑娘 in some districts is quite unobjectionable, but in others the reverse is the case.

READING LESSON XXa. 第二十要緊的話

A City Ramble II.

登堂聽道

要知和半知、快到北門、就看見一所兩層高的樓房、在上邊有個大銅十字發亮[1]、在大門以上有天主堂三個大金字、門既是開的、他們就進去、抬頭一看、就看見一個老人的像、高掛在大門對面、要知說、想必這是他們拜的神的像罷、半知說、未必、一定是外國皇上的像、他們又看見堂的兩邊、有許多木人石人、要知說、大概這些老先生是古時候教中的人罷、現在教中的人錯以他爲神、求他賜福、和佛教人求佛一樣、半知說、甚麼古[2]人、這必是老神父[3]本家的人、不是本家就是朋友、我們回去罷、天不早了。他們往家去、已經到了點燈[4]的時候、在大街上路北[5]看見一個大堂、大門上有福音堂三個字、裏頭擺着幾十條板凳、有一百上下的人在那裏坐

1. *Fah*[1] *liang*[4] 發亮 Sending forth light; glittering.
2. *Shen-mo* 甚麼 As used here=The idea of such a thing—they the ancients indeed!
3. *Shen-fu* 神父 A Roman Catholic priest.
4. *Tien teng tih shi-heo* 點燈的時候 Dusk.
5. *Lu peh* 路北 North side of the road.

READING LESSON XIX. 十二 別 要 領 文

A City Temple (1).

着、掛着幾盞洋燈、在堂的北頭有個講書臺[1]、上邊站着一位中國先生、有四十來歲、手裏拿着一本聖經、還有幾個人手中拿着讚美詩、要知說、我們可以進去聽聽、不知道福音是甚麼意思、他們一進去、就看見一個熟[2]人、靠窗戶坐着、姓海、叫福滿、他早年當[3]兵、後來中國和外國打完了仗、他不再當兵了、有了錢、就在城裏開舖子、賣蓋房子的各樣材料、已經娶了妻、有了兩個兒子、他手裏拿着一把扇子、一[4]臉的福氣[5]、滿臉發光、有一點像太陽似的。他一看見就起來說、二位來了可[6]喜、請坐、請坐、既坐下他又說、我沒有事常來聽聽、越聽眞是越愛聽、實在叫我心裏有說不出來的快活、他說到這裏、臺子前拿讚美詩的那幾個人、就唱起來了、所唱的是、耶穌愛我捨他命、我的罪好洗得淨、天堂門他給我開、把他小羊叫進來、耶穌救主愛我、有聖書告訴我。唱完了這一首詩、福滿說、聽得怎麼樣豈不是好聽麼、我就是一天聽幾十遍、也不以爲太多、這眞合我的式。要知正要說句話、臺子上站的先生就開口說、我先念兩節書給你們先生們

1. *Chiang shu t'ai* 講書台 A pulpit; a platform.
2. *Shuh ren* 熟人 An old acquaintance.
3. *Tang ping* 當兵 To enlist as a soldier; to be in the army.
4. *Ih lien tih fuh-ch'i* 一臉的福氣 A countenance full of joy.
5. *Man lien fah kuang* 滿臉發光 A beaming face.
6. *K'e-hsi* 可喜 An occasion of joy; "delighted!"
7. *Liang chieh shu* 兩節書 Two verses (of) the book. Compare 二里路.

聽、後來再把其中的意思說一說給你們聽、以後也許都要略略明白大概的意思、有話說、明[1]人不用細講、這話也不錯、但這本聖經、你們大半沒有看見過、頭一回聽其中的道理、就怕難懂。你我都是中國人、你們認識我的也多、知道早年間我是好[2]佛的人、父母也是好佛、念[3]經、燒[4]紙、就是佛教一切的禮、一切的書、我也沒有不懂得的、但我求佛越求心裏是越空、我也跟過母親連夜的求、卻免[5]不了罪、心中眞苦、若不[6]是蒙了上帝的大恩、使我能得這本書、明白其中的道理、我直到現在還享不到福、心裏還是空的、本堂中還有幾位先生也是那樣、曉得我這話是實話、因爲他們已經走過這條路、有話說、要知上山路、必問過來人、但我也不[7]必多說、我就念兩節書給合堂的人聽。要知道他念的是那兩節、以後說了甚麼話、使一堂的人受了感動、聽得喜歡、請看下課就明白了。

1. *Ming ren puh iong hsi chiang* 明人不用細講 It is needless to enter into detail with men of understanding.

2. *Hao³-fuh* 好佛 Devoted to Buddhism.

3. *Nien ching* 念經 To repeat or chant prayers.

4. *Shao chi* 燒紙 To burn paper money.

5. *Mien puh liao tsui* 免不了罪 Could not escape from sin or its consequences.

6. *Puh shi . . . . huan* 不是 . . . 還 *Huan* marks the 'turn' of the sentence and is correlated with 不是: "If I had not . . . then I should not."

7. *Puh pih to shoh* 不必多說 It is unnecessary for me to say more.

REVIEW: LESSONS XVI–IX. 第十六至第廿九課

1. [illegible] of preceding three lessons. [illegible]

2. [illegible] 有 [illegible]

3. [illegible]

4. [illegible]

5. [illegible]

6. [illegible]

7. [illegible]

8. [illegible]

9. [illegible]

10. [illegible]

11. [illegible]

12. [illegible]

13. [illegible]

14. [illegible]

15. [illegible]

16. [illegible]

17. [illegible]

18. [illegible]

19. [illegible]

20. [illegible]

21. [illegible]

22. [illegible]

23. [illegible]

24. [illegible]

25. [illegible]

26. [illegible]

27. [illegible]

28. [illegible]

29. [illegible]

30. [illegible]

31. [illegible]

32. [illegible]

33. [illegible]

34. [illegible]

35. [illegible]

36. [illegible]

37. [illegible]

38. [illegible]

39. [illegible]

40. [illegible]

41. [illegible]

42. [illegible]

43. [illegible]

44. [illegible]

45. [illegible]

46. [illegible]

47. [illegible]

48. [illegible]

49. [illegible]

50. [illegible]

51. [illegible]

52. [illegible]

53. [illegible]

54. [illegible]

55. [illegible]

56. [illegible]

57. [illegible]

58. [illegible]

59. [illegible]

60. [illegible]

61. [illegible]

62. [illegible]

63. [illegible]

64. [illegible]

65. [illegible]

66. [illegible]

67. [illegible]

68. [illegible]

69. [illegible]

70. [illegible]

71. [illegible]

72. [illegible]

73. [illegible]

74. [illegible]

75. [illegible]

76. [illegible]

77. [illegible]

78. [illegible]

79. [illegible]

80. [illegible]

81. [illegible]

82. [illegible]

83. [illegible]

84. [illegible]

85. [illegible]

86. [illegible]

87. [illegible]

88. [illegible]

89. [illegible]

90. [illegible]

91. [illegible]

92. [illegible]

93. [illegible]

94. [illegible]

95. [illegible]

96. [illegible]

97. [illegible]

98. [illegible]

99. [illegible]

100. [illegible]

REVIEW: LESSONS XVI-XX. 四第課考

1. Indicate three ways of expressing the Passive Voice. How would you say, 'I have been injured by him'; 'I have been favoured by him;' 'I have been taught by him'?

Illustrate three uses of 罷 in as many sentences.

Which words indicate 'end', or 'purpose'? Give two examples.

Shew in four sentences the difference in usage between 在外 and 另外.

Give two sentences which denote simultaneous action, and three expressions which denote regular sequence without the use of 第.

How is the effect of an action briefly indicated by an adjective? Give two examples.

What expressions are used to indicate Relationship? And what to indicate the absence of it? Give three examples of each.

Explain meanings, use, and position of 所.

Shew three meanings of 當 in as many sentences.

Illustrate two uses of 跟, and give three sentences containing 費.

How does 自己 differ in use from 親 and 本? Give three examples.

Give the rule for saying 'either or'; 'neither nor', and illustrate it in two sentences.

Which words are used to indicate Supposition or Condition? Shew their use in four sentences.

What correlatives do 雖 and 既 take? Give three sentences to illustrate their use.

Give two meanings of 倒 and shew their use in as many sentences.

Illustrate 必, 連 . . 帶, and 旁 in two sentences each.

How are Probability, Approximation, Certainty, and Uncertainty expressed? Give two sentences to illustrate each.

Give four sentences shewing the use of 以.

Illustrate the use of 隔 in three sentences.

Shew the use of 其 and 豈 in three sentences each.

Translate Reading Lessons XVII. XVIII. XIX.

Give N A. of wall, bridge, street, temple, idol, flower, goods, and tablet.

2. Give sound, tone, and meaning of the following:—

奇傷應德狠虎弄議燒通干隨彼被與犯己已忍
饒碑略惜音容仗丈財村材.

3. Correct if needful the following sentences, and state reasons for correction :—

我蒙了他的苦頂大。他領了罪不輕。他遭了恩不少。他來了已經兩會。他城內頭使我去。你給他四兩洋錢一分另外。在外送他綢子一丈一寸。他上鄉下去找人另外。第一來、他沒工夫第二來、他沒錢。這事相干不與你甚麽。你的便隨你去罷。我們的錢所用的在這裏。他的東西所有的是他的。到當舖子他去我的當贖了。你的心爲我費了。我親的眼看見了。我告訴你若看見他。他還若是來可以。他是個壞人雖然他有錢。叫他作定爲我一張棹子。這個碗茶滿了差不多。他上下三十歲。他以不爲有錯自己。有一道海隔着了。我們跟他學豈可以呢。

4. Write in Chinese character :—

He may come, or he may not; wait awhile and see. I have already promised him between 300 and 400 cash. Who was that who came yesterday and sat there for half a day? I don't know; ask Mr. Ch'ien. What is his name? You had better ask him. He and I have already crossed the sea together. Bring that square thing to me over here. Divide a half and give it to him, and afterward refund Mr. Chang the money you changed yesterday. The teacher that he engaged has not yet come; I don't know where he has gone; perhaps he has some affairs at home? He said something pleasant both when he rose up and when he sat down. He is really a capable man. Count over your money and see how much you have. He himself is unable to move it; you try and move it. He calculated to go yesterday, but he had some trifles (to attend to), and therefore could not go.

5. Correct 1 according to the following sentences, and state reasons for corrections :—

門衛如何定他的罪呢。

我了。雖然這一封已經有證人可以做證，不過他沒有不利於他。

十三下午他來了，不過他還在利。

一非常定作他的中意人，雖然是個他。

辺，可來是看屬他。他看我了見。

看的服的報。我了。

走他手裏的東西。

這在他用所送的他們我送他的你。

是於不十相車這給來二第失工及。

來一第外只人走下他上他今一大一。

午他送外件只一送洋兩回他給你走會與服內服他不了來他少不恩。

了爲他不非常大的害熱了案我

6. Write in Chinese character :—

He may come or he may not ; we can not tell. I have already promised him between 300 and 400 yuan. While we were in the same yesterday and are there for him a day ? I don't know Mr. Chien. What is his name ? You had better ask him. He and I have already crossed the sea together. Bring the square key to me over here. Divide a bell and give it to him. And remember return Mr. Chang the money you changed (exchanged) for him yesterday. Number that he engaged has not yet come, I don't know where he has gone ; perhaps he has some affairs at home ? He as I remember pleasant both when he rose up and when he sat down. He is really a capable man. Count over your money and see how much you have. He himself is unable to move it ; you must send some one. He originated to go yesterday, but he had some trifles to attend to, and therefore could not go.

華北語會話課本

第二

MANDARIN PRIMER

PART II

SUPPLEMENTARY

英華合璧卷叁

補　增

MANDARIN PRIMER

PART III

SUPPLEMENTARY

官话课合璧类

初编

MANDARIN PRIMER

PART III

SUPPLEMENTARY

LESSON XXI. 課一十二第

香[1] *hsiang*[6.21] Incense; fragrant.
血[3] *hs* { *üeh* / *ieh* } Blood.
憐[2] *lien* To pity.
酒[3] *ch* / *ts* } *iu* Wine; spirits.
湖[2] *hu* A lake.
瞎[1] *hsiah* Blind. Reckless; rash.
聾[2] *long* Deaf.
疼[2] *t'eng* To pain; to ache.
瘸[2] *ch'* / *k* } *üeh* Lame.
腿[3] *t'ui* A leg; the thigh.
非[1] *fei* Not; a negative. Wrong.
並[4] *ping* And; also. Altogether.
賞[3] *shang* To reward; to grant. Rewards.
賜[4] *ts'i* / *si* } To bestow; to confer on an inferior.
災[1] *tsai* Calamity; misery; evil.
閒[2] *hsien* Leisure; idleness; unoccupied.
課[4] *k'o* A lesson; a task.

耕[1] *k* { *eng* / *ing* } To plough; to till.
喊[3] *han* To call; to halloo.
除[2] *ch'u* To remove; to do away with. To deduct; to subtract.
田[2] *t'ien*[2] Fields; land.
種[3] *chong*[50] Seed; grain. Read *chong*[4]. To sow.
莊[1] *chuang* Serious. A farm.
斗[3] *teo* A measure of 10 升; a bushel.
升[1] *sheng* To ascend; to promote. A pint.
架[4] *ch* / *k* } *ia*[1] A frame; a rack.
犁[2] *li*[5] A plough. To plough.
土[3] *t'u*[2] Earth; soil; land; ground.
啞[3] 吧[1] *ia-pa*[1] A dumb person; dumb.
可[3] 憐[2] *k'o-lien* To pity; pitiable.
女[3] 兒[2] *nü-rï*[1] A daughter.
莊[1] 稼[4] *chuang-chia* Crops; growing grain.

In Lessons I. to XX. only the commonest forms and uses of words contained in the Vocabularies were dealt with. In this and the following Lessons additional meanings and usages will be given and illustrated, with a view to aid the student to a more thorough and comprehensive grasp of the language. The introduction of this matter at an earlier stage would have had a tendency to bewilder rather than to help; but at this point it should enlarge the vocabulary and increase a knowledge of different idioms. The number of the Lesson dealt with follows the word "Supplementary."

Fei 非 and its Uses.

1. *Fei* 非 as a negative is stronger than 不 *puh* and is strictly a character belonging to the book style. But like many similar

熟能生巧 *Skill is begotten of proficiency.*

words it has passed into colloquial, and in certain connections is freely used; *e.g.*,

Right and wrong; negative and positive; failings—of people, etc.; *shï fei* 是非.

To get into or provoke trouble; *rœ ch'uh shï fei lai* 惹出是非來.

Used with 不可 *puh-k'o* or 不行 *puh-hsing*, it indicates that something is indispensable; *e.g.*,

One cannot get on without money; *fei ch'ien puh-hsing* 非錢不行.

It will never do not to invite him; *fei ch'ing t'a puh-k'o* 非請他不可.

Joined to 除 *ch'u* it forms a phrase which may be variously translated by 'except'; 'unless'; etc.; *e.g.*,

Unless Mr. Li goes he will not get back the baggage; *ch'u-fei Li hsien-seng ch'ü, t'a chiu iao puh ch'uh hsing-li lai* 除非李先生去, 他就要不出行李來.

Only in case of his not coming will I fail to ask him for the money. *ch'u-fei t'a puh lai, o puh ken t'a iao ch'ien* 除非他不來, 我不跟他要錢.

This is the only way; only by this . . . . ; *ch'u-fei chœ-ko ts'ai hsing* 除非這個纔行.

Ch'u 除 and its Uses.

2. *Ch'u* 除 is used in two senses—its ordinary one 'To remove; to exclude'; and also with 了 *liao* and 以外 *i-uai* in the sense of 'Besides; none but; with the exception of'; etc. In documentary correspondence it usually takes 外 *uai* alone, and indicates that the writer will do all that is said between 除 *ch'u* and 外 *uai*; *e.g.*,

Deducting the tare . . . . ; *ch'u-liao p'i* 除了皮.

With the exception of Mr. Ma, no one can get the better of him in argument; *ch'u-liao Ma hsien-seng i-uai, u ren neng shoh ko t'a* 除了馬先生以外, 無人能說過他.

There is no other name but the Saviour's that we may trust in in order to be saved; *ch'u-liao Chiu-chu i-uai, muh iu pieh-tih ming k'o-i k'ao-choh teh-chiu* 除了救主以外, 沒有別的名可靠着得救.

Successive Action.

3. Successive Action is expressed in English either by a special word or phrase; as, 'repeatedly'; 'once more'; or by the use of the same word; as, 'day by day,' etc. This latter form closely corresponds to Chinese idiom, in which, while special words and phrases are sometimes used, it is more common to repeat a word. The following expressions are constantly so used: *shi-shi* 時時, *shï-k'eh* 時刻, and *uang-uang* 往往. *Iu* 又 prefixed to a verb accomplishes the same purpose; as does *tong puh tong* 動不動 'always'; *e.g.*,

Here he is again ; *t'a iu lai-liao* 他又來了.

That cock crows all the time ; *na-ko kong-chi shi-shi-tih chiao* 那個公雞時時的叫.

The day he was ill he prayed incessantly ; *t'a hai-ping tih na-ih t'ien, shi-shi-k'eh-k'eh-tih ch'iu* 他害病的那一天, 時時刻刻的求.

It is so on every occasion ; *uang-uang shi chœ-iang* 往往是這樣.

They have met together once more ; *t'a men iu chü-huei* 他們又聚會 p. 261.

He strikes people on every occasion ; *t'a tong puh tong, chiu ta ren* 他動不動就打人.

Supplementary : Lesson I.

4. The following pronouns are in colloquial use in different parts of the Mandarin-speaking area :—

咱[2] *tsa*. We ; us ; *e.g.*, We two ; *tsa men liang-ko* 咱們兩個.

納[4] *nah*. To give. To receive. Used in Peking with 你 *ni*, as, 你納 *ni-nah*, You, sir ;—conveying the idea of respect.

俺[2,3] *an*. I ; we ; us. Largely used in Shantung and Chihli.

儂[2] *nong*. I ; me ; thou ; you. Used only in the South.

Ni-men 你們 is in some parts used as a polite expression in speaking directly to a single person.

T'a 他 is used alone for the plural of inanimate things.

Tih 的 as a Relative Pronoun often stands for a noun understood ; e.g., in English we may say, 'His food was locusts and wild honey' ; or, 'What he ate was locusts and wild honey.' The translation of this passage in Matt. iii. 4 runs as follows : 'Ate that which was locusts and wild honey.' 'That which,' is rendered by *tih* 的 immediately following the verb. *Tih* 的 thus used = 'what' ; 'that which' ; or a noun ; *e.g.*,

What he wears are straw shoes ; or, He wears straw shoes ; *t'a ch'uan-tih shi ts'ao hsiai* 他穿的是草鞋.

I do not know what he says ; *puh hsiao-teh t'a shoh tih shi shen-mo* 不曉得他說的是甚麼.

Chœ 這 and *na* 那 following a personal pronoun may be used to indicate contempt ; though in some connections they may merely denote a protest ; *e.g.*,

That fellow has no gumption ; *t'a na-ko ren hao puh tong shi* 他那個人好不懂事.

You are an unreasonable fellow ; *ni chœ-ko ren puh chiang li* 你這個人不講理.

Shi 是 is at times repeated in giving assent, and at times has *tih* 的 added to it. In the former case it may express impatience = 'Yes, yes, I know all about that' ; or may be the equivalent of such phrases as, 'Very well ; well and good ; let it be so ;' etc.

Shui; *na*; 誰, 那 and 甚麼 *shen-mo* are repeated as the equivalents of 'whoever'; 'whichever'; 'whatever'; *e.g.*,

Buy whichever one you want; *iao na-ih-ko chiu mai na-ih-ko* 要那一個就買那一個.

Whoever wants it may come and take it; *shui iao, shui k'o-i lai na* 誰要誰可以來拿.

We have whatever you want; *iao shen-mo iu shen-mo* 要甚麼有甚麼.

Eat whatever there is; *iu shen-mo ch'ih shen-mo* 有甚麼吃甚麼.

Shih 什[2] Ten. Sundry; often takes the place of 甚 *shen* in 甚麼 *shen-mo* with no appreciable difference of meaning.

Ma 嗎 is used constantly as a sign of the interrogative instead of 麼 *mo* in colloquial; but most teachers prefer to write *mo* 麼.

Tong-hsi 東西 is used in Chinese as in English to denote "a worthless fellow;" *e.g.*,

His son is a bad character; *t'a-tih ri-tsï shï-ko huai tong-hsi* 他的兒子是個壞東西.

Shen-mo 甚麼 is often the equivalent of 'All sorts of'; *e.g.*,

There are all kinds of people; *shen-mo ren tu iu* 甚麼人都有.

The phrase 沒有甚麼 *muh iu shen-mo* means 'Not much'; with 多少 *to-shao* added 'Not many'; *e.g.*,

He has not much money; *t'a muh iu shen-mo ch'ien* 他沒有甚麼錢.

It is not of much importance; *muh iu shen-mo iao-chin* 沒有甚麼要緊.

He has not many nails; *t'a muh iu shen-mo to-shao ting-tsï*, 他沒有甚麼多少釘子.

Puh-iao 不要 used in a prohibitive sense, 'Do not', is in many parts superseded by the following characters:—

別[2] *pieh*. To distinguish. To part. Other; another. Do not.

莫[4] *moh*. A negative; not.

Don't talk; *ni-men pieh shoh hua* 你們別說話.

Do not covet; *moh tong t'an-hsin* 莫動貪心.

Seng 生 and 熟 *shuh* are opposites, and as applied to persons include the ideas of 'Being versed in; familiar with; acquainted with,' and their opposites; *e.g.*,

He is a raw hand; *t'a shï ko seng sheo* 他是個生手.

He is afraid of meeting strangers; *t'a p'a chien seng ren* 他怕見生人.

They are quite familiar with this; *chœ-ko si t'a-men hen shuh* 這個事他們很熟.

As applied to language *seng* 生 is used in the sense of 'Unwarranted by usage'; *e.g.*,

These two characters are used in an out-of-the-way sense; *chœ liang-ko tsï hen seng* 這兩個字很生.

All negative particles such as 不 *puh*; 無 *u*; 未 *uei*; 非 *fei*; etc., may be reinforced by the addition of certain words, which need not be translated except where emphasis is required, in which case they correspond to English 'By no means'; 'Not at all;' etc. The following words and expressions are often so used:—

千 *Ch'ien*; 萬 *uan*; 千萬 *ch'ien-uan*; 並 *ping*; 切 *ch'ieh* and others; *e.g.*,

Certainly it was not he that did it; *ping puh shï t'a tso-tih* 並不是他作的.

You must not do it on any account; *uan puh k'o tso* 萬不可做.

Na-ko 那個 is used colloquially in reference to either persons or things that are evil or undesirable, but about whom or which the speaker does not care to speak openly. To say of a person that he is 太那個 is to mean that he is 'unspeakable', and the same expression applied to a place indicates that it is bad beyond words. So also diseases are ascribed to 那個 when it is not thought prudent to enter into detail for fear of the consequences, *e.g.*, if a demon were to hear his name, it might be bad for the person who 'gave him away'!

NOTES.—*a.* *Tsï* 子 is added to 瞎 *hsiah*, 聾 *long*, and 瘸 *ch'üeh* to indicate the person afflicted; as.

A deaf person; *long-tsï* 聾子.

A cripple; *ch'üeh-tsï* 瘸子.

A blind person; *hsiah-tsï* 瞎子.

b. *Mi* 米 and *meh* 麥 are spoken of as 'large' and small; as,

Rice; *ta-mi* 大米.

Millet; *hsiao-mi* 小米.

Barley; *ta-meh* 大麥.

Wheat; *hsiao-meh* 小麥.

MISCELLANEOUS EXAMPLES. 句雜

The blind, the deaf and the dumb, are much to be pitied, *hsiah-tsï, long-tsï, ia-pa, hen k'o-lien.*

That house is unoccupied; *na-ko fang-tsï hsien-choh.*

My head aches terribly; *o-tih t'eo t'eng teh iao ming.*

Sow in the Spring and reap in the Autumn; *ch'uen chong ch'iu koh.*

Call him back; *pa t'a han huei-lai.*

Give me a call, and I'll be there; *han ih-sheng, o chiu lai.*

Ten *sheng* make one *teo; shih sheng ih teo.*

Rivers, streams, lakes and seas; *chiang, ho, hu, hai.*

Rice is fifty cash a pint; *mi mai u-shih-ko ch'ien ih sheng.*

They burn incense before the idol; *t'a-men tsai p'u-sah mien-ch'ien shao hsiang.*

God pitied men and sent the Saviour; *Shang-ti k'o-lien jen, ta-fah Chiu-chu lai.*

The Lord caused the blind to see and the deaf to hear; *Chu chiao hsiah-tsï k'an-chien, long-tsï t'ing-chien.*

READING LESSON XXII. — 十二 第 讀 課

A City Parable III.

Translate:—That man is very pitiable; would it not be a good thing to give him a few cash? The daughter of that deaf man is blind; she cannot see to do her hair. Have you mastered this lesson? I have already done so. He decided to cross the lake and go home: he said, It will never do not to go and see my father. We cannot dispense with the plough in ploughing the fields. If people do what does not please that boy, he constantly gets angry; nothing will do but to give him a beating. With the exception of Mr. 莊 no one can manage that affair. If the fields are not sown, from whence shall we get food to eat? Miss 封 is now eighteen years old. From the time she was four years old she was dumb; she could not speak a sentence. Her father took her to the School for Deaf Mutes, and in less than six years she understands peoples' meaning. Is it not a great wonder? This trouble certainly was not caused by Mr. 許. Northerners cannot get on apart from a wheaten diet, and southerners cannot get on apart from a rice diet. The soldier struck him two blows with a sword. The sun comes out by day, the moon by night. I dreamed last night, and in my dream saw a black man. What is the meaning of this? There is not much meaning in it. God is both wise and merciful. If He had not devised a plan, no one could obtain salvation. With the exception of the Saviour He sent, there is no other who could redeem us from sin. If we desire to enter Heaven, it is indispensable that we trust Him.

Writing Exercise:—別 該 告 訴 因 爲 再 若 着 慢 走 R. 156; 行 R. 144.

READING LESSON XXI. 第二十一要輯

A City Ramble III.

點虛崇正

那位先生說完了話、就把聖書打開、高聲念[1]道、神是要萬人得救、明白眞道、只有一位眞神、在神面前只有一位中人、就是基督耶穌、念完了就開[2]講說、大概先生們聽這眞神兩個字、就不知道是誰、我要細細的說給你們聽、這位神、不是人手造的、是萬福的根本、天、地、海、江、河、湖、和

1. *Nien tao* 念道 Read, saying . . .
2. *K'ai chiang* 開講 Began to explain.

其中的各樣東西、沒有一樣不是他造的、一年有四季、春、夏、秋、冬、都是他定[1]的、太陽、月亮、也是他造的、世界所有的東西、像[2]馬、牛、羊、雞、獅子、狼、老虎、也是他所造的、再[3]是地上一切與我們有益處的、都是從他[4]那裏來的、像甚麼藥草[5]、麥子、和別的東西。比方、我們秋後下鄉去、看見作莊稼的種麥子、心裏細想、誰能叫他發[6]長呢、若是冬天不下雪、春天不下雨、不是乾死了嗎、我們有甚麼法子得麵吃呢、但那叫天下雨下雪的、就是這位眞神、世上一切的事都在他手中、都是他管着、非蒙他的大恩、你我就沒有吃的了。可惜人大半不懂這些事、就在收[8]割以後去謝謝甚麼土地、菩薩、好像張家的兒子得了父母的教[9]養、倒跑到李家門上去行孝、這不是大[10]不合理、算不得行孝麼。我們上廟裏去、是謝錯了神、那該謝的神就是這位愛我們的眞神、若是拿假的當做眞的、豈不是自己惹[11]禍、使神叫天不下雨、人人都

1. *Ting* 定 here=To appoint.
2. *Hsiang* 像 is often used before an enumeration of things in the sense of 'Such as' . . . .
3. *Tsai shi ti-shang ih-ch'ieh ü o-men iu ih-ch'u tih* 再是地上一切與我們有益處的 Note the construction—再 further, — 切 all 是 that is 與我們有益處的 of benefit to us 在地上 on the earth.
4. *T'a na-li*: 那裏 *na-li* is here used idiomatically and does not need to be translated 從他那裏來的 Have come from Him.
5. *Ioh ts'ao* 藥草 Medicinal herbs.
6. *Fah chang* 發長 To grow up.
7. *Na . . . tih* 那 . . . 的 He who . . . the 那 prepares the way for the 的 below.
8. *Sheo-koh* 收割 To harvest ; to reap.
9. *Chiao iang* 教養 To be taught and reared—to be brought up.
10. *Ta puh hoh li* 大不合理 Very unseemly ; perfectly unreasonable.
11. *Ræ ho* 惹禍 To provoke calamity ; to cause trouble.

要受罪麽。再說、這位神並不是住在廟裏、靠人抬來抬去、也不是要人在他面前燒香、拿東西給他吃、給他用、因爲他不但是不要人把東西給他、他倒要把東西賜給人、他既是靈、就不是金、銀、銅、鐵、木頭、做的、他也不能住在甚麽一定的地方、因他本是無所不在、無所不知、無所不能、沒有不知道的事、沒有辦不了的事、也不是我們眼睛所能看得見的、我這一說、想必你們要問我說、既不能看見他、也不能當面和他說話、怎麽得知道敬他拜他呢、這話也問的不錯、我略略的把敬拜他的事講出來。一來我們都知道神比人高、二來我們也知道人是靠神、不是神靠人、所以各人都該心裏想、人手所造的定然不能比人高、造他們的人豈不是比他們靈、比他們高得多麽、這樣說來、人本當用靈心敬拜眞神、不當用香紙與別的東西、白費心、白費錢。再說、這位神知道我們難找眞路、所以早就打發他的兒子來、告訴我們眞道。要知道他兒子是誰、是多偕來的、行了甚麽事、看下課就知道了。

1. *Sheo tsui* 受罪 To suffer. Note how sin and suffering go together.
2. *U-so-puh-tsai* 無所不在 Omnipresent.
3. *U-so-puh-chi* 無所不知 Omniscient.
4. *U-so-puh-neng* 無所不能 Almighty.
5. *O chæ ih shoh* 我這一說 These remarks of mine.
6. *Tang-mien* 當面 Face to face ; in the presence of.
7. *Ching-pai* 敬拜 To worship with reverence.
8. *Chæ-iang shoh lai* 這樣說來 From which statement we see ...

LESSON XXII. 第二十二課

賸[4] *sheng* Remainder; overplus.

果[3] *k* { *o* / *uo* } Fruit. Certainly; surely.

勝[4] *sheng* To overcome. To excel. Superior.

科[1] *k'* { *o* / *uo* } A class; a series. Medical treatment.

飛[1] *fei* To fly. Quick.

交[1] *ch* / *k* } *iao* To commit to; to hand to.

之[1] *chï* He; she; it; etc. Corresponds in some uses to 的.

結[2] *ch* / *k* } *ieh* To contract. To form, as fruit. A knot. To settle an account.

夥[3] *ho* Numerous. A company. An assistant.

計[4] *ch* / *k* } *i* A plan; a device. To reckon. All told.

嘗[2] *ch'ang* To taste; to experience. Sign of past tense.

揀[3] *ch* / *k* } *ien* To select. To pick up.

敗[4] *pai* To ruin. Defeat; to be defeated.

降[4] *ch* / *k* } *iang* To descend. Read *hsiang*[2]. To submit; to surrender.

示[4] *shï* An omen. To proclaim.

師[1] *s* / *sh* } *ï* A teacher; an instructor.

俗[2] *suh* Vulgar; common.

猶[2] *iu* Like. Undecided.

托[1] *t'oh* To support with the hand. To commission.

矩[3] *ch* / *k* } *ü* A custom. Usage.

內[4]科[1] *nui-k'o* Medicine, as opposed to surgery.

外[4]科[1] *uai-k'o* Surgery, as opposed to medicine.

夥[3]計[4] *ho-chi*[1] An assistant.

年[2]成[2] *nien-ch'eng* The harvest.

天[1]文[2] *t'ien-uen* Astronomy.

頭[2]髮[3] *t'eo-fah*[21] Hair on the human head.

猶[2]太[4] *iu-t'ai* Judæa.

規[1]矩[3] *kuei-chü* Propriety; usage.

風[1]俗[2] *feng-suh* Customs; manners.

告[4]示[4] *kao-shï*[5.27] An official proclamation.

雀[3]鳥[3] *ch'ioh-niao*[1] Birds.

師[1] { 母[3] / 娘[2] } *si* { *mu* / *niang* } Wife of a person of the middle class.

力[4]量[2] *lih-liang* Strength; power.

得[2]罪[4] *teh-tsui* To offend. To apologize.

T'eo 頭 as a Suffix, and as the Equivalent of *Ti* 第.

1. The word 'head' is used in English to indicate a category or class; hence we speak of things falling under such and such a

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事大事小見面就了 *Great and small matters are soon settled by a personal interview.*

LESSON LXII. 第六十二課

1. The word 'Sama' is used in Lungish to denote a category or class, just as we speak of things being 'such and such a sama'.

'head.' This may serve as a rough analogy to a use of 頭 *t'eo* in Chinese, in which it indicates some quality, or places some action under a certain 'head;' the quality being indicated by the word to which it is affixed. Take for example the word 聽 *t'ing* to hear; 頭 *t'eo* added to it denotes that what is listened to has some quality which makes it worth hearing; *e.g.*, There is something very interesting in what Mr. Chang says; *Chang Hsien-seng shoh-hua hen iu t'ing-t'eo* 章先生說話很有聽頭.

The following words which have occurred in the previous Lessons, take 頭 *t'eo*:—

Something worth saying; *shoh-t'eo* 說頭.
Harvests; *nien-t'eo* 年頭.
Palatable; toothsome; *ch'ih-t'eo* 吃頭.
Fit to drink; *hoh-t'eo* 喝頭.
Something or somebody to lean on; *k'ao-t'eo* 靠頭.
Pleasing to the eye; *k'an-t'eo* 看頭.
Something to laugh at; *hsiao-t'eo* 笑頭.
Thoughts; *nien-t'eo* 念頭.
Object of desire; *hsiang-t'eo* 想頭.
The aspect of a coming event; *lai-t'eo* 來頭.
That fellow is unspeakable; *na-ko ren muh iu shoh-t'eo* 那個人沒有說頭.
What is there to laugh at? *iu shen-mo hsiao-t'eo ni!* 有甚麼笑頭呢.

T'eo 頭 often takes the place of *ti* 第 in speaking of the first few of a series; *e.g.*,

The first few chapters; *t'eo chi chang* 頭幾章.
The first two days; *t'eo liang t'ien* 頭兩天.

Liao 了 as a Principal Verb.

2. *Liao* 了 is not only a sign of the Past Tense, Lesson III. Section 8, but also a principal and auxiliary verb; *e.g.*,

The matter is already finished; *sï-ch'ing i-ching liao lo* 事情已經了了.
There is no settling this affair; *chè-ko sï liao puh liao* 這個事了不了.
If you speak too rapidly, it is impossible to avoid mistakes; *shoh-hua t'ai k'uai chiu mien puh liao iu ts'o* 說話太快就免不了有錯.
That affair of A. insulting B. was settled up long ago; *Chang-chia teh-tsui Li-chia tih sï tsao-i liao chieh* 張家得罪李家的事早已了結.

Supplementary: Lessons II. and III.

3. *Ren* 人 when used in contrast, is often the equivalent of 'others,' and needs the addition of no special word; *e.g.*,

On no account fight with others; *puh k'o ho ren ta-chia* 不可和人打架.

Liang 兩 and 三 *san* are often abbreviated to *lia* and *sa* in the North; *e.g.*,

Three cash for two; *sa ch'ien lia* 三 錢 兩.

Numerical categories are very common in Chinese, and the apt use of them adds a good deal to the style of a speaker. Some are used in a sense different from the meaning suggested by the characters themselves; *e.g.*,

Eighty or a hundred; *ih peh pah shih* 一 百 八 十.

Three or four; *san u ko* 三 五 個.

Between 900 and 1,000; *shang-ch'ien* 上 千.

About 10,000; *shang uan* 上 萬.

Nearly 100 cash; *peh shih ko ch'ien* 百 十 個 錢.

In addition there are many combinations which are almost proverbial in their use; *e.g.*,

Too many cooks spoil the broth; *ch'ih sheo pah chioh* 七 手 八 脚.

All sorts and sizes; *ch'ih ta pah hsiao* 七 大 八 小.

In the South 'One or two'; or, 'About one'; is expressed by *pa* 把; *e.g.*,

An hour or two; *tien pa liang tien chong* 點 把 兩 點 鐘.

About a dollar; *k'uai pa iang-ch'ien* 塊 把 洋 錢.

One or two garments; *chien pa liang chien i-shang* 件 把 兩 件 衣 裳. This idiom is not used in the North.

Ren 認 is sometimes used as the equivalent of 'to be responsible for,' especially when money is in the question; *e.g.*,

I will be responsible for $2.00; *o k'o-i ren liang-k'uai ch'ien* 我 可 以 認 兩 塊 錢.

To acknowledge an account or debt; *ren-chang* 認 賬.

To disavow responsibility; *puh ren chang* 不 認 賬.

Mai 買 is the general word for 'to buy', and is the one usually employed by foreigners; but the Chinese use several different words according to the article they wish to purchase. These probably vary in different districts, but the following list will at least be a guide:—

扯[3] *ch'œ*. To pull apart; to haul.

截[2] *ch* / *ts* *ieh*. To cut off; to intercept.

挖[1] *uah*. To scoop out; to dig out.

糴[2] *tih*. To lay in grain.

稱[1.4] *ch'eng*. To style. To weigh. A steelyard.

醋[4] *ts'u*. Vinegar.

油[2] *iu*. Oil; grease; paint.

Buy three feet of calico; *ch'œ* (or *chieh*) *san ch'ih pu* 扯 (or 截) 三 尺 布.

He has gone to buy grain; *t'a ch'ü tih-liang* 他 去 糴 糧.

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Buy a bushel of rice; *ua ih-teo mi* 挖一斗米.

Tell him to buy three lbs. of mutton; *chiao t'a koh san chin iang-ruh lai* 叫他割三斤羊肉來.

He has just purchased two lbs. of bread; *t'a ts'ai ch'eng liang chin man-t'eo lai* 他纔稱兩斤饅頭來.

How much vinegar shall I buy? Ten cash worth; *o k'o-i ta to-shao ch'ien tih ts'u lai? k'o-i ta shih-ko ch'ien tih lai* 我可以打多少錢的醋來,可以打十個錢的來.

Buy four ounces of oil; *ta si liang iu lai* 打四兩油來.

I want to buy six ounces of wine; *o iao chuang luh liang chiu* 我要裝六兩酒.

Chi 幾 or 多少 *to-shao* repeated, forms such phrases as, 'However many or much'; 'As many as'; *e.g.*,

Give him as many as he wants; *t'a iao chi-ko chih t'a chi-ko* 他要幾個給他幾個.

Reckon them all, whatever the number; *iu to-shao suan to-shao* 有多少算多少.

Lesson III.

4. *Ch'ih* 吃 as applied to a vessel means the amount she 'draws,' her 'draught'; *e.g.*,

That vessel draws more than four feet of water; *na-t'iao ch'uan ch'ih si ch'ih to shui* 那條船吃四尺多水.

Ch'ih-fan 吃飯 in addition to its ordinary use, is often the equivalent of, 'to get a living by'; *e.g.*,

He lives by the sea—he is a sailor; *t'a ch'ih ch'uan-shang tih fan* 他吃船上的飯.

Every man lives by his own calling; *k'ao shan ch'ih shan, k'ao shui ch'ih shui* 靠山吃山,靠水吃水

糧[2] *liang* Grain; rations; provisions, is similarly used; as,

That man is a soldier; *na-ko ren ch'ih liang* 那個人吃糧.

Iu 有 is often repeated with compound words; sometimes for the sake of emphasis, sometimes for the sake of euphony; *e.g.*,

To have a good foundation; *iu ken iu chi* 有根有基.

Where in English we use 'is' to indicate a condition or quality, as 'This is reasonable'; or, 'He is wealthy,' Chinese often uses 有 *iu*, followed by a noun, instead as with us, an adjective or an adverb; *e.g.*,

That statement is reasonable; *na-chü hua iu li* 那句話有理.

He is well-to-do; *t'a iu ch'ien* 他有錢.

Used idiomatically 有 *iu* frequently has the meaning of 'plenty,' as applied to time or things; *e.g.*,

Do you want any more? I have plenty; *hai iao mo? iu lo iu lo* 還要嗎,有了有了.

He was there a long time; *t'a tsai-na-li iu rih-tsï* 他在那裏有日子.

Ch'ing 請 used to a person on leaving, is equal to 'Good-bye'; as is also 再會 *tsai-huei*. On entering a room 請 *ch'ing* addressed to one going in means, 'After you.'

The following list gives most of the prepositions and adverbs of place in constant use:—

In the midst; among; *tsai-chong-chien* 在中間.
In the middle; *tsai-tang-chong* 在當中.
Behind; *tsai-heo-t'eo* 在後頭.
右[4] *iu*. The right; that which is on the right.
左[3] *tso*. The left side.
On the right side; *tsai-iu-pien* 在右邊.
On the left side; *tsai-tso-pien* 在左邊.
In front; *tsai-ch'ien-t'eo* 在前頭.
Here; *tsai-che-k'uai* 在這塊.
There; *tsai-na-k'uai* 在那塊.
Above; *tsai-kao-t'eo* 在高頭.
In this place; *tsai-ts'i-ti* 在此地.
} Used principally in the South.

Na-li 那裏 repeated = 'wherever'; *e.g.*,

Wherever one looked there were people; *na-li k'an na-li iu ren* 那裏看那裏有人.

對那裏說那裏的話. Speak the dialect of the place where you are.

Puh-teh-puh 不得不 or 不能不 *puh-neng-puh* preceding a verb denotes necessity, and may be translated by 'cannot but . . . .'; etc; *e.g.*,

I cannot but go; *o puh-teh-puh ch'ü* 我不得不去.
He is bound to come; *t'a puh-neng-puh lai* 他不能不來.

Huei 回, *pien* 徧, or similar words repeated with verbs may be translated 'whenever'; 'as often as'; etc; *e.g.*,

Wash it every time you use it; *iong ih-huei hsi ih-huei* 用一回洗一回.

We will reckon accounts as often as you make purchases; *mai ih-huei tong-hsi suan ih-huei chang* 買一回東西, 算一回賬.

Lai 來 and 去 *ch'ü* repeated or separated by a verb denote 'repetition'; *e.g.*,

They talked back and forth and have settled nothing; *t'a-men shoh-lai-shoh-ch'ü hai shi muh iu shoh ting* 他們說來說去還是沒有說定.

Great numbers went to and fro; *lai lai ch'ü ch'ü tih ren to* 來來去去的人多.

Tui 對 is used as a verb, 'To check; to compare,' as accounts or writings; 'A pair or brace'; and for 'Adding to fluids'; *e.g.*,

Let us check the accounts; *k'o-i pa chang tui-ih-tui* 可以把賬對一對.

A pair of flower vases; *ih-tui hua-p'ing* 一對花瓶.
Add a little hot water; *tui ih-tien k'ai shui* 對一點開水.

NOTES.—*a. Ko* 果 usually takes *tsï* when not preceded by any descriptive word.

b. Chï 之 though a book word, is continually used in ready-made phrases, and so used is understood everywhere.

c. Sheng 賸 frequently takes 下 *hsia* with no difference in meaning.

d. Chang 張 and 李 *li* as used in Section 2, stand for two hypothetical persons, and are used as 'A.' and 'B.' in English.

MISCELLANEOUS EXAMPLES. 句雜

They were victorious every time; *t'a-men ta ih-chang sheng ih-chang.*
He understands surgery, but not pathology; *t'a tong uai-k'o, puh tong nui-k'o.*
There is no such custom; *muh iu chæ kuei-chü.*
That teacher is very unmannerly; *na-ko hsien-seng ih-lien kuei-chü tu muh iu.*
Taste and see if it is good; *ch'ang ch'ang hao puh hao.*
Select two large ones; *chien liang-ko ta tih.*
I will commission you to do a little affair for me; *o t'oh ni t'i o pan ih-chien hsiao sï.*
How many are left over? *sheng* (or *sheng-hsia*) *to-shao?*
The Prefect issued a proclamation yesterday; *Chi-fu tsoh-t'ien ch'uh kao-shi.*
Each place has its own customs; *ih-ko ti-fang iu ih-ko ti-fang-tih kuei-chü.*
We have all sinned against God; *o-men tu teh-tsui Shang-ti.*
Christ Jesus came into the world to save sinners; *Chi-tuh Ie-su chiang shi uei iao chiu tsui-ren.*

Translate:—The bird he gave me sings constantly; alas! it has just flown away. The harvest this year is not so good as last. That large tree bears fruit once a year. He has gone to Peking to study astronomy; there is no one here competent to teach him. Where is the food that was left over from yesterday? If two nations go to war, it is uncertain which will conquer and which will be defeated. How much have you over of that 3,000 cash I gave you yesterday? Not only is there nothing over; it was not enough. The proprietor of the shoe shop on the main street has engaged an additional assistant. That coolie is very strong; he was able to lift that large stone tablet by himself. The hairs of your head are all numbered. Mrs. 莊 constantly speaks of the failings of others, and provokes people to anger. I beg your pardon. I hand this copy of the New Testament to you; on no account make it dirty. I want to go on the street to-day to buy a few pints of rice: very well, buy and bring back with you two lbs. of pork and one lb. of fish. The Gospels say that Jesus came to earth in the West, in Judæa. He grew up in His father's house, and for thirty years was a carpenter. When He was thirty years old, He left His father's home and travelled all over Judæa, from north to south, from east to west. He both preached and healed. When He saw a blind man, He gave Him sight; when He met a dumb man, He enabled him to speak. He performed all kinds of miracles.

Writing Exercise:—道 差 被 彼 知 底 進 卻 罷 錯 吃 力 R 19.

READING LESSON XXII. 第二十二要輯

A City Ramble IV.

赦罪妙法

先生又說、兒子兩個字、是借[1]用、並不是說神有妻子、不過是把親[2]愛貴[3]重的意思發[4]明、就是了、所以這一位降[5]生在猶太國的耶穌、成[6]了人身和我們一樣、能對我們說話、滿有恩惠住在我們中間、一面說神是靈、人也是靈、因爲該行的並沒去行、不該行的倒去行了、說話行事沒有一樣不犯罪[7]的。又說、善有善報、惡有惡報[8]、這惡報怕你我眞當[9]不起、就是自己做好事、要補[10]從前所有的過、也補不起、罪還是在我們的身上、無法脫[11]離、但蒙了這位的大恩、他在世上有三十三年、走遍猶太國、到處行好事、可憐人、用神[12]能醫治各樣的病、並不用藥、光

1. *Chie-iong* 借用 Used in an accommodated sense.
2. *Ch'in-ai* 親愛 Intimate; to love dearly.
3. *Kuei-chong* 貴重 Honourable.
4. *Fah ming* 發明 To manifest clearly; to make clear.
5. *Chiang-seng* 降生 To descend and be born; to come down to the world.
6. *Ch'eng liao ren shen* 成了人身 To become incarnate; to become a man.
7. *Ih shen tih tsui* 一身的罪 Entirely sinful; full of sin.
8. *Shan iu shan pao, oh iu oh pao* 善有善報、惡有惡報 Good has a good reward, evil an evil recompense.
9. *Tang puh ch'i* 當不起 Unable to endure.
10. *Pu* 補 To make amends for.
11. *T'oh-li* 脫離 To escape from—as evil habits, etc.
12. *Shen neng* 神能 Divine power.

READING LESSON XXII 二十二 第 課

A CHIP OF IVY.

說幾句話、就叫瞎子能看見、聾子能聽見、啞吧能說話、連死人也叫他能復活、好叫人明明白白的曉得他又是人又是神、無論甚麼人都可以到他面前來、得身體的好處、得靈魂的好處。他也揀出幾個人來作他的門徒、在他升天以後、可以把他所行[1]所爲的一切事、都記[2]在書上、傳給後世的人都可以知道。他又說、是替天行事傳道、聽他就是聽眞神、看見他所行的、就是看見神所行的。他滿了三十三年、就把愛人的心越發表[3]明。怎[4]見得呢、因爲他行完了事、就爲天下各國的人捨了命、釘死在十字架上、和犯法的人一樣。這並不是說他自己有罪、因他一點罪都沒有、沒有犯一回法、沒有行一件壞事、沒有說半句壞話、不論說話行事、沒有一點錯[5]處、神也看不出錯來、人也看不出甚麼不是來。論到他自己本不該死、但是他知道他不死、我們要受大苦、到不了天堂、享不到眞福、所以他以自己的死爲贖[6]價、把我們的老賬都還了、使你我可以免罪得福。現在蒙了

1. *So hsing so uei* 所行 所爲 That which he did ; actions.
2. *Chi*⁴ 記 To record ; to put on record.
3. *Piao*³*-ming*² 表明 To manifest ; to make clear.
4. *Tsen chien-teh ni* 怎見得呢 How may that be seen, or known?
5. *Ts'o-ch'u* 錯處 Wrong.
6. *Shuh-chia* 贖價 Ransom ; price of redemption.

神的恩惠、赦免我們的重罪、[1]得以與他和[2]好、以後可以去見他的聖面、這豈不是好嗎。先生們要領這麼大的好處、也不用花錢、這一切的福、都是神滿心要白白的賜給你們。[3]比方風雨罷、這能買麼、大財[4]主出幾千萬銀子買一點雨、也買不下來、船上的老板出幾萬吊錢買北風、也是買不到手、神既是把這些東西白白的賜給萬人、他豈肯要我們多花錢得了赦罪的福嗎、必無此理。有話說、豈有兒子跟父求餅、倒要給他石頭呢、神豈是趕不上人麼、我們求他救我們、他不肯麼。不說旁的、光說我一個人的事罷、以前我也不曉得這道理、也是上廟燒香、費了無數的錢[5]財、還是無用、但我一信這書上的話、靠了這位救主耶穌、我就蒙了恩、算是作了一個新人、舊事已經過去了、心裏成了一個小天堂、所以勸男女老少都來敬拜眞神、信靠他打發來的恩[6]主、你我就一[7]直往上行、雖在地便如在天一樣、豈不是好麼、

1. *Teh-i* 得以 So that.
2. *Ho-hao* 和好 On good terms with ; reconciled.
3. *Pi-fang feng ü pa* 比方風雨罷 Let us take the wind and the rain as an illustration.
4. *Ts'ai-chu* 財主 A wealthy person.
5. *Ch'ien-ts'ai* 錢財 Money ; wealth.
6. *En-chu* 恩主 A benefactor.
7. *Ih-chih wang shang hsing* 一直往上行 To go steadily upward.

LESSON XXIII. 課三十二第

流[2] *liu* — To flow; to drift. A class. Abandoned.

慣[4] *kuan* — Accustomed to. Practised in.

掉[4] *tiao* — To fall down or into. To lose. To change.

鑼[2] *lo*[37] — A gong.

破[4] *p'o* — Broken. To break. To solve.

跪[4] *kuei* — To kneel; to bow down to.

而[2] *rï* — And; also; but.

星[1] *hs* / *s* } *ing* — Stars; planets. A spark.

園[2] *üen* — A garden; an orchard.

永[3] *iong* — Eternal; perpetual.

答[2] *tah* — To reply; to respond to.

撒[1,3] *sah* — To scatter; to sow; to let loose.

謊[3] *huang* — To talk wildly; to lie. Lies.

武[3] *u* — Military; warlike.

頓[4] *t* } *uen* / *en* — A time; a turn. A meal.

剃[4] *t'i* — To shave.

清[1] *ch'* / *ts* } *ing* — Clear; pure. Correct, as an account.

藍[2] *lan* — Blue. Indigo.

包[1] *pao*[1] — A parcel. To wrap.

性[4] *hs* / *s* } *ing* — Nature; disposition. A quality.

日[4]本[3] *rih-pen* — Japan; Japanese.

仍[2]舊[4] *reng-chiu* — Still; as before.

傢[1]伙[3] *chia-ho* — Tools; utensils; furniture.

生[1]意[4] *seng-i* — Trade.

答[2]應[4] *tah-ing* — To respond; to accede to.

本[3]來[2] *pen-lai* — Originally; at first.

小[3]心[1] *hsiao-hsin* — Careful; cautious.

撒[3]謊[3] *sah-huang* — To lie.

過[4]年[2] *ko-nien* — New Year's time; next year.

包[1]袱[2] *pao-fuh*[1] — A square cloth for tying up bundles; a bundle when so tied up.

永[3]遠[3] *iong-üen* — Perpetually; eternally.

應[4]許[3] *ing-hsü* — To promise; a promise.

記[4]性[4] *chi-hsing* — Memory.

自[4]來[2]火[3] *tsi-lai-ho* — Gas.

切[1]切[1]的[1] *ch'ieh-ch'ieh-tih* — Earnestly; urgently.

一[1]朵[3]雲[2] *ih-to üin* — A cloud.

Tiao 掉 as a Principal and Auxiliary Verb.

1. *Tiao* 掉 is used both as principal and an auxiliary verb. As an auxiliary it is heard much more frequently in the South than in the North. It is used with the verbs illustrated in the following sentences, and also with 打 *ta*; 起 *ch'i*; 弄 *long*; and 洗 *hsi*.

玉不琢不成器 *Gems unwrought form nothing useful.*

My pencil has dropped on the floor; *o-tih pih tiao tsai-ti-hsia* 我的筆掉在地下.

He cannot sell that salt; *na-ko ien t'a mai puh-tiao* 那個鹽他賣不掉.

You can remove it with a knife; *iong tao-tsï k'o-i ch'ü teh-tiao* 用刀子可以去得掉.

Turn this paper end for end; *pa chæ-ko chï tiao ko t'eo lai* 把這個紙掉過頭來.

Turn to the south; *uang nan tiao* 往南掉.

It will not wash out if hot water is used; *iong reh shui chiu hsi puh tiao* 用熱水就洗不掉.

K'o 可 as an Interrogative and a Suffix.

2. *K'o* 可 often forms part of interrogative sentences; as,

Is it so or not? *k'o shï chæ-ko iang-tsï?* 可是這個樣子.

Before certain verbs it roughly corresponds to the word 'able' as a suffix in English, denoting that certain things may be loved, hated, as 'loveable,' etc.: it has been already so used in a few Lessons. It may be prefixed to the following words which have occurred in earlier Vocabularies:—

Evident; it may be seen that .... *k'o-chien* 可見.
Loveable; *k'o-ai* 可愛.
It may be known; which proves .... *k'o-chï* 可知.
Allowable; *k'o-hsing* 可行.
Worthy of respect; *k'o-ching* 可敬.
Abominable; detestable; *k'o-u* 可惡.
Terrible; that which may be feared; *k'o-p'a* 可怕.
Worthy of death; *k'o-shah* 可殺.

Ih — indicating Totality and Uniformity.

3. *Ih* — is prefixed to many words to convey the idea of sameness or uniformity, and also to denote totality—the summing up of parts into one whole; it may be prefixed to the following words which have already occurred:—

Of one heart, or mind; *ih-hsin* — 心.
Of one mind; *ih-i* — 意.
Of the same variety; *ih-chong* — 種.
The whole; *ih-kai* — 概.
Together with; *ih-t'ong* — 同.
All together; *ih-k'uai-rï* — 塊兒.
Continuously; *ih-lien* — 連.
Of the same way, or quality, or company; *ih-lu* — 路.
The whole family; *ih-chia* — 家.
The whole body; the whole of; *ih-t'i* — 體.
Also, 'The sum total; the whole of'; *ih-kong;* — 共 From 共' *tong.* In all; to sum up. With. Together.
All; all at once; *ih-ch'i* —齊 From 齊[2] *ch'i, tsi* Even; uniform. All.

Supplementary : Lesson IV.

Supplementary: Lesson IV.

4. *Chien* 見 is used in certain connections in the sense of, 'To expose to; to come in contact with,' and as a sign of the Passive; *e.g.*,

Chinese paper must not come in contact with water; *Chong-kueh chi chien puh-teh shui* 中國紙見不得水.

Thatched houses must not be exposed to fire; *ts'ao fang-tsi chien puh-teh ho* 草房子見不得火.

As soon as it came into contact with fire it was burned; *ih chien ho chiu shao-liao* 一見火就燒了.

His disease is no better; *t'a-tih ping puh chien hao* 他的病不見好.

Don't be offended; *puh iao chien kuai* 不要見怪.

His malady is a little lighter to-day; *chin-t'ien t'a-tih ping chien ch'ing ih-tien* 今天他的病見輕一點.

Teachers are divided as to whether 見 *chien*; or 經 *ching*; or 禁 *chin*[4] To prohibit; to restrain; should be used in the sense of 'lasting,' 'enduring' as material, etc.; Southern teachers usually prefer 經 *ching*.

That thing will not stand use; *na-ko tong-hsi puh chin* (or *chien*) *iong* 那個東西不禁(or 見)用.

This garment stands wear; *chæ-chien i-shang chin* (or *chien*) *ch'uan* 這件衣裳禁(or 見)穿.

Tsai 在 is often the equivalent of 'To rest with'—as of power; responsibility; etc.; and 'To consist in'; as,

Wealth and honour rest with Heaven; *fu kuei tsai t'ien* 富貴在天.

I take the responsibility of that matter; *na-chien si tsai o* 那件事在我.

The practice of goodness consists in motives not in words; *hsing shan puh tsai tsui, tsai hsin* 行善不在嘴,在心.

Shang 上 is employed as a verb 'To enter'—as an item in an account; as,

Put it to my account; *k'o-i shang o-tih chang* 可以上我的賬.

As applied to a stream it denotes against the current, as 下 *hsia* denotes to go with it; *e.g.*,

It is easy to go down stream; difficult to go up; *hsia shui iong-i, shang shui nan* 下水容易上水難.

Joined with 以 *i* it is used for 'next' as applied to the order of verses, chapters, books, etc.; *e.g.*,

Matthew is next to, or comes before Mark; *Ma-t'ai tsai Ma-k'o i-shang* 馬太在馬可以上.

Luke comes after Mark; *Lu-chia tsai Ma-k'o i-hsia* 路加在馬可以下.

Above the tenth verse; *tsai ti-shih chieh i-shang* 在第十節以上.

Si 事 as used with 有 *iu* may either mean, 'To be engaged'; or, 'To be in difficulties'; as,

The shopkeeper is in trouble; *p'u-hu iu liao si* 鋪戶有了事.

I am engaged now, and have no time; *o hsien-tsai iu si muh iu kong-fu* 我現在有事沒有工夫.

K'an 看 is applied to reading; to thinking; and, read in the 1st tone, to watching; *e.g.*,

He is there reading; *t'a tsai-na-li k'an shu* 他在那裏看書.

I think he is an upright official; *o k'an t'a shi ko ch'ing kuan* 我看他是個清官.

The barber is at home keeping house; *t'i-t'eo-tih tsai chia li k'an-men* 剃頭的在家裏看門.

In idiomatic usage 看 *k'an* also means 'As circumstances require'; or 'It depends on'; or it indicates direction; *e.g.*,

Act according to circumstances; *k'an si hsing si* 看事行事

Adapt your conversation to your company; *k'an ren shoh-hua* 看人說話.

It depends on the price; *k'an chia-ch'ien kao ti* 看價錢高低.

In which direction does England lie? in the West; *Ing-kueh k'an na-ih fang? k'an hsi-fang* 英國看那一方, 看西方.

Chiu 就 is a word, the force and usage of which must be acquired by practice and observation. A few examples may, however, help to an understanding of its commoner uses:—

The Japanese caught at the expression and said . . . . ; *Ri-pen ren chiu-choh t'a-tih hua shoh* 日本人就着他的話說.

People came to him from every quarter; *ren ts'ong si-fang chiu-liao t'a lai* 人從四方就了他來.

That military official comes and goes without any notice; *na-ko u kuan shoh lai chiu lai, shoh ch'ü chiu ch'ü* 那個武官說來就來, 說去就去.

Buy a box of matches while you are about it; *chiu-sheo chih o mai ih-hoh-tsi iang-ho* 就手給我買一盒子洋火.

Note the idiom in the third sentence—'Said come, then came, said go, then went.' *Chiu* 就 so used after verbs repeated, conveys the meaning that the action took place either without delay or without notice; as,

No sooner said 'kill' than he was killed; *shoh shah chiu shah* 說殺就殺.

Tao 到 joined to 說 *shoh*; 講 *chiang*; 論 *luen*; and 談 *t'an*, forms part of such prepositional phrases as, 'With reference to'; 'As regards'; 'As to'; etc.; *e.g.*,

As to his son's disease, I fear it cannot be cured; *luen-tao t'a ri-tsi-tih ping, o p'a chi puh liao* 論到他兒子的病我怕治不了.

I made no reference to Mr. Li's affairs; *o muh iu shoh-tao Li chia tih si* 我沒有說到李家的事.

I will speak about this affair for you; *chæ-chien si o k'o-i chih ni shoh-tao liao* 這件事我可以給你說到了.

Hao 好 is used in some connections in an ironical sense in which case the emphasis is on *hao*. It is also used in the sense of 'easily' and also as a superlative; *e.g.*,

Very easy indeed!—meaning that it was not easy; *hao tong-i* 好容易.

A very heavy rain; *hao ta ü* 好大雨.

That man is easily gulled; *na-ko ren hao hong* 那個人好哄.

NOTES.—*a*. Japan is also called 東洋 *tong-iang*. A 'Rickshaw' is called a 東洋車 *tong-iang ch'œ* because it was first devised in Japan by a missionary. It was originally called a 'Man's strength carriage;' hence the word Jinrickshaw 人力車, the Japanese name for it.

MISCELLANEOUS EXAMPLES. 句雜

Sun, moon and stars; *rī üeh hsing san kuang*.

The carpenter uses all sorts of tools; *muh-chiang iong koh iang tih chia-ko*.

Outside the city there are both flower and vegetable gardens; *tsai ch'eng uai hua-üen ts'ai-üen lu iu*.

Be careful not to break the gong; *hsiao-sin, puh iao ta p'o liao lo*.

I will not consent to this; *chœ-sī o puh tah-ing*.

Question and answer; *ih uen ih tah*.

Beat him first and then see; *hsien ta t'a ih-tuen, tsai shoh*.

Originally I had two fans; *o pen-lai iu liang-pa shan-tsī*.

All the accounts are settled up; *ih-ch'ieh-tih chang tu suan ch'ing*.

Some people have two meals and some three meals a day; *iu ih-t'ien ch'ih liang-tuen tih, iu ih-t'ien ch'ih san-tuen tih*.

He knelt down and earnestly besought God to have mercy on him; *t'a kuei-hsia, ch'ieh-ch'ieh-tih ch'iu Shang-ti k'o-lien t'a*.

Heaven is a place where eternal happines is enjoyed; *t'ien-t'ang shi iong-üen hsiang fuh tih ti-fang*.

Translate:—The small bottle has fallen down; pick it up at once. Although he is wealthy, he still lives in a broken-down house. The ancients used oil lamps, but now, generally speaking, all countries use gas and electric light. The day the hospital was opened, both civil and military officials were there; in all between twenty and thirty. The Yellow River flows east right into the North Sea. That river is very unreliable; it rises without any warning, rising more than ten feet in one night; it is something to be afraid of. Which do you think is better, to wear blue or red? It depends on the person; it is better for a child to wear red and a grown-up person blue. Do not lie on any account; liars both injure themselves and others also. Don't be offended with me if I tell you the truth. That pupil's memory is very bad; I teach him a character and he at once forgets it. The pity of it is that the child is spoilt by his mother. His money is insufficient at New Year's time; he cannot clear up his accounts. He is upstairs reading the newspaper. The seed you sowed last year has not yet grown up. When I went to the church I saw them all kneeling. When they had finished praying, a middle-aged man went into the pulpit and said, Let us sing hymn No. 102. All the congregation at once opened their hymn books and began to sing; in all they sang five verses. They all then sat down and listened to him preach; he said, All God's promises are trustworthy.

Writing Exercise:—借身飯法姓靠受貴教封費口 R. 30.

READING LESSON XXIII. 第二十三要輯

The Astute Miss Feng I.

慧心姑娘

早幾百年前、有個封姑娘、他父親在外做大官、隔兩三年來家一回、又因沒有兒子把他一切的家務[1]托在這位姑娘的手裏、知道他又有本事、又有聰明、能管賬[2]、能用人[3]、能辦事、所以父親出遠門在外、十分放心[4]、姑娘也常親手寫信、把家中一切的事細細的告訴他。但世事不能都隨心意[5]、姑娘已經有二十幾歲、又富又貴、就難免人想要娶他爲妻[6]、但是他全不打算出閣[7]、光以他父親的事爲念[8]。本城有個少年人姓過、也是二十歲上下、爲人[9]不好、常結交[10]壞

1. *Chia¹-u⁴* 家務 Family affairs.
2. *Kuan-chang* 管賬 To look after accounts.
3. *Nen iong ren* 能用人 Was able to handle men.
4. *Shih-fen fang-hsin* 十分放心 Mind completely at rest.
5. *Sui hsin i* 隨心意 To be to one's liking.
6. *Nan mien* 難免 Unavoidable; difficult to avoid.
7. *Ch'üen puh ta-suan ch'uh-koh* 全不打算出閣 Had not the slightest intention of getting married.
8. *I . . . uei nien* 以 . . . 爲念 To give attention to; to regard as the chief thing.
9. *Uei³ ren²* 爲人 As a man: 爲人不好 was a bad man.
10. *Chieh³-chiao¹* 結交 To form association with; to have intercourse with.

READING LESSON XXIII. 三十二 功 課 單 輒

The Astute Miss Feng I.

親交輒常[10]往不人[9]多，上廈十二[8]點鐘。姓人年少個有旋本念[7]為事的親交他以[6]光關出淨打不全他是伯妻，為他妥當想人完難就貴文富文幾錢十二有經已旋姑意心，願都能不事世但他許告的細輒切一中家祁信寫年親常也旋姑心，事的門盤出親交以所事辦能人放分十外在門盤出親交以所事辦能人用能[5]聰明[4]聰有文事本有文他須知[3]能[2]貴，[1]能有文事本有文他須知

旋姑心慧

1. Chin-ʻu 親 姑 Family affairs.
2. Kuan-chang 管 能 To look after properly.
3. Ren tsay yew 能 用 人 Was able to handle men.
4. Shih-fen fang-hsin 十 分 放 心 Mind completely at rest.
5. Sui hsin ʻi 隨 心 意 To be to one's liking.
6. Yun mien 難 免 Unavoidable; difficult to avoid.
7. Ch'ien pu ko-nien ch'ih 千 不 可 念 It must not be slighted mention of getting married.
8. I . . . wei wan 以 . . . 爲 晚 To give attention to; to regard as the chief thing.
9. Ch'ang 常 人 As a man's 常 人 is said was a bad man.
10. Chiao'-chiao' 交 To form association with; to have intercourse with.

水到楼台"隔面后在屋看鹅那人家他四有愿愿后，在
脏鹤小来四坐那愿了他四的卖家他有走前愿鹤大的
门有来一坐西束抱收来矩早那就遥路愿知因版站天
一那富他妻愿力有缝有赖父他"妻样愿怎资不去卖
家他回抱于鹤来那的坐他和人卖打就来回旺南筷他
客卖来于法出就量愿同一人别版的暗重遥愿知已
早的强就那行株遥是年来回就白明辣津的辣意北
贱卖账资看看帐一去下版站了割收后秋棘韭鹤抱
人的卖旺的家社是部他的分四旺南叫非他有他里
三二十版脏船件他妻愿变于法就煞走他叫卖告不是
遥版站意坐告版数回少多亚一他粉人托他脏告不高
版站封但版站封妻心他缝不己自纷缝有脏人

1. Pah chih ch'ien 不 拘 钱 *Worthless.*
2. Jih-jih lo-shao hui-tzu 一 连 多 少 回 *For several times in succession.*
3. Ch'iung-ch'ih' 穷 娶 *To couple in marry.*
4. Tz'uen-chuang' 村 庄 *Hamlet; village.*
5. Ts'ung-chung' 种 植 *To cultivate.*
6. Pah ch'ien 变 钱 *To disburse monies; to make payments.*
7. Pah kuan tzu-mo-chung 不 管 怎 麽 样 *Come what may; no matter what happens.*)
8. Chung . . . in ch'ien in 内 行 . . . 有 钱 者 为 *Precious top (on the list) that—had both wealth and power, or influence.*
9. Ch'ing-tsao 清 早 *Very early in the morning.*
10. Tz'o-ch'ien tzo 頭 前 走 *Went on ahead. Lit. 走.*
11. Ju-t'ou 丫 頭 *Serving maids; slave girls.*
12. *Sui-hsing* 隨 行 *Following on.*

人、雖有錢爺自己不值錢[1]、他心裏想娶封姑娘、但封姑娘萬不肯、雖他托人給他一連多少回數[2]說些好話、姑娘還是不肯、眞叫他生氣、想法子要强娶[3]他。再說、離城十二三里地、有個村莊[4]叫南莊、四外的地都是封家的、莊裏的人給他耕種[5]、秋後收割了、姑娘下去一輪、看看、算算賬、發錢[6]、把該辦的事辦明白、就回來、年年是這樣行。那姓過的早已知道這事、暗暗的與別人一同商量、想出法子來、要等他從南莊回來、就打發人把他坐的那乘轎子抬回他家裏去、不管怎麽樣[7]要仗[8]他父親有錢有力强娶他。當那一天姑娘因知道路遠、就淸[9]早起來、收拾東西、坐一乘有門的大轎頭前走、有他家裏的四個丫頭[11]、都坐四乘小轎跟在後頭、還有四個家人、都騎着馬在後面隨[12]行、這樣到太

1. *Puh chih ch'ien* 不值錢 Worthless.
2. *Ih-lien to-shao huei su* 一連多少回數 For several times in succession.
3. *Ch'iang³-ch'ü³* 强娶 To compel to marry.
4. *Ts'uen¹-chuang¹* 村莊 Hamlet; village.
5. *Keng-chong* 耕種 To cultivate.
6. *Fah ch'ien* 發錢 To disburse monies; to make payments.
7. *Puh kuan tsen-mo-iang* 不管怎麽樣 Come what may; no matter what happens.
8. *Chang . . . iu ch'ien iu lih* 仗 . . . 有錢有力 Presuming (on the fact) that—had both wealth and power, or influence.
9. *Ch'ing-tsao* 淸早 Very early in the morning.
10. *T'eo-ch'ien tseo* 頭前走 Went on ahead. L. 24.
11. *Ia-t'eo* 丫頭 Serving maids; slave girls.
12. *Sui-hsing* 隨行 Following on.

陽纔出來、城門一開、他們都出城、直往南莊跑。到了、[1]莊戶把大門開了、使轎子進去纔放下、姑娘進了門、仍舊把門關上、那四個跟隨的都在莊外下[2]了馬、姑娘一坐下、就有人送上茶來、吃完了茶、便到後邊去、在他母親墳上燒了香、哭[3]了一塲、又燒了些紙錢、燒了以後、就回到莊西一間高樓、四下看花、往下一看、見樓下滿地鋪金、花開的眞好看、叫人動情[4]、那時正是秋[5]成之時、收的收、割的割、鄉下人跑來跑去。他[6]再看一徧、就看見兩個閒[7]人站在一間草[8]房下邊、又往西一看、就看見三個閒人坐在草地上、姑娘見此光[9]景、就心[10]下明白、但半句話都不說、光下來吃飯、吃完了、就把莊田的事一一辦明、把莊戶一概都打發走了、以後叫一個丫頭倒[11]出一個大皮箱來、就揀了許多碎石塊放在皮箱裏、又用包袱包起、抬

1. *Chuang-hu* 莊戶 The farmers; people about the village.
2. *Hsia ma* 下馬 To alight from a horse.
3. *K'uh-liao ih-ch'ang* 哭了一塲 Had a good cry.
4. *Tong ch'ing* 動情 To move the emotions; to be affected.
5. *Ch'iu ch'eng chi shi* 秋成之時 The time when the harvest was ripe.
6. *Tsai k'an ih-pien* 再看一徧 Gave one more look round.
7. *Hsien ren* 閒人 Idlers; loafers.
8. *Ts'ao fang* 草房 Thatched cottage.
9. *K'uang³-ching³* 光景 A situation; outlook.
10. *Hsin hsia ming-peh* 心下明白 Took in the situation.
11. *Tao ch'uh* 倒出 To empty out.

[illegible]

[illegible]

[illegible]

到大轎裏頭、放在坐板[1]以下、又叫丫頭找一大塊石頭、用包袱包了、放在坐板以上、以後把轎門關上、又把轎上的圍子[2]放下、再叫家人[3]進來把話說清、使他們一齊明白、都點[4]頭說、是、是、既然都領[5]了命、姑娘自己就換了一件藍衣裳、坐在四乘小轎之內[6]、叫一個丫頭等在南莊、不跟他一同回城裏去、叫莊戶慢慢的另外找小轎子送他進城、收拾好了、就開了門大聲喊轎夫[7]快來、姑娘就上了小轎、轎夫正在外頭等着、聽得叫、便一齊進去、各認各轎、抬了出來、纔離南莊不到一里地、東邊兩個、西邊三個、一[8]刻就有一二十個脚夫[9]出來、有幾個拉住大轎不放、要知道後事看下課就曉得了。

1. *Tso pan* 坐板 The seat.
2. *Uei²-tsi²* 圍子 The curtain that hangs round a chair ; a screen.
3. *Chia ren* 家人 Retainers ; servants.
4. *Tien t'eo* 點頭 To nod the head.
5. *Ling liao ming* 領了命 Received instructions or commands.
6. *Chī nei* 之內 Inside ; within. Never used alone, and slightly bookish.
7. *Chiao-fu* 轎夫 Chair bearers. Also called 抬轎的.
8. *Ih-k'eh* 一刻 In no time ; in a short time.
9. *Chioh-fu* 脚夫 Coolies.

LESSON XXIV. 課四十二第

盡[4] *ch* / *ts* } *in* — All; entirely. To use or supply to the utmost.

渴[3] *k'oh* — To thirst. Thirsty.

邪[2] *hs* / *s* } *ie* — Vicious; depraved. Heterodox.

停[2] *t'ing* — To stop; to delay. Suitable.

肩[1] *ch* / *k* } *ien* — The shoulder.

願[4] *üen* — To be willing; to be desirous of. A vow.

將[4] *ch* / *ts* } *iang* — To take; to hold. Sign of the future. Used as 把 *pa*. Read *chiang*[4]. A general.

待[4] *tai* — To treat. To wait for.

刑[2] *hsing* — To punish; punishment.

罰[2] *fah* — To fine. To punish; punishment.

迷[2] *mi* — To deceive; to delude. To lead or go astray.

惑[4] *hu* } *h* / *eh* — To mislead. Doubt.

望[4] *uang* — To expect; to hope. To look towards. 15th of the month.

急[2] *ch* / *k* } *ih* — Anxious; hurried; urgent.

歇[1] *hsieh* — To rest; to stop. To desist.

甜[2] *t'ien* — Sweet; pleasant.

酸[1] *suan* — Sour; acid. Grieved.

抹[3] *m* } *oh* / *ah* — To smear; to rub over; to wipe.

鎖[3] *so*[3] — A lock; to lock.

搶[3] *ch'* / *ts* } *iang* — To take openly by force. To snatch; to rob.

甘[1] *kan* — Sweet. Willing; voluntarily.

接[1] *ch* / *ts* } *ieh* — To receive; to meet. To accept. To connect.

高麗[1][1] *kao-li* — Korea.

願意[4][1] *üen-i* — Willing.

停當[2][1] *t'ing-tang* — Satisfactorily settled.

簾子[2][3] *lien-tsi* — Blinds; curtains.

忽然[2][2] *huh-ran* — Suddenly; all at once.

着急[2][2] *choh-chih* — Impatient; anxious.

丫頭[1][2] *ia-t'eo*[1] — Slave girl; waiting maid.

甘心[1][1] *kan-hsin* — Willing; contented.

吩咐[1][4] *fen-fu*[1] — To command; a command.

迷惑[2][4] *mi-huh* — Error; to deceive.

將來[1][2] *chiang-lai* — In the future.

刑罰[2][2] *hsing-fah* — To punish; punishment.

Chin 盡: Various uses of.

1. *Chin* 盡 is a word, the force of which must be learnt from examples and practice. The general idea is that of 'entirely,' but no one English word conveys all the meaning. The following examples shew its use with nouns, and also before and after verbs:—

四海之內皆兄弟 *All within the four seas are brothers.*

Chapter VI

Chapter VII

To do one's duty as a man; *chin ren si* 盡人事.
The uttermost; the extreme limit; *chin-t'eo* 盡頭.
With all one's mind and strength; *chin-lih chin-i* 盡力盡意.
Use up all the material you have; *chin liao tso* 盡料作.
Most excellent; entirely good; *chin mei chin shan* 盡美盡善.
Entirely; *chin-hsing* 盡行.
He says nothing but evil, *t'a chin shoh huai hua* 他盡說壞話.
There is more than can be spoken; *hua to shoh puh chin* 話多說不盡.
He has inexhaustible wealth; *t'a iu iong-puh-chin-tih ch'ien* 他有用不盡的錢.

Chiang 將 and its Uses.

2. *Chiang* 將 is the word commonly used in books as the equivalent of 把 *pa* as a sign of the Object. In addition, it indicates proximate future, in which case it is usually followed by 要 *iao;* but 將來 *chiang-lai* may be applied to both the immediate and distant future as the connection may demand; *e.g.*,
He is nearly forty years old; *t'a chiang-chin sï-shih sui* 他將近四十歲.
In time to come, all nations shall worship God; *chiang-lai koh kueh tu iao pai Shang-ti* 將來各國都要拜上帝.
As he was about to enter the city . . . . ; *chiang iao chin ch'eng* 將要進城.

Supplementary: Lesson V.

3. The following list gives the words commonly used in referring to time:—
In speaking of days, 日 *rïh* may be substituted for 天 *t'ien;* in Nanking, Peking and some other places, *ko* is frequently added; as,
To-day; *chin-rïh* 今日 or *chin-rïh-ko* 今日過.
To-morrow; *ming-rïh* 明日 or *ming-rïh-ko* 明日過, etc.
Day after to-morrow; *heo-t'ien,* or *heo-rïh;* 後天 or 後日.
Months are termed 大 *ta* or 小 *hsiao,* as they have 29 or 30 days; as,
This month has thirty days; *chœ-ko üeh ta* 這個月大.
Nien 年 may take a N. A. when an adjective is used; *e.g.*,
Seven years of famine; *ch'ih-ko huang nien* 七個荒年 (荒[1] *huang.* Barren; drought. Reckless; false.)
The first year of a ruler's reign is known as 元年 *uen nien.* (From 元[2] *üen.* The first; the chief.)
上 *shang* and 下 *hsia* are applied to years as well as to months; *e.g.*,
Last year; *shang-nien* 上年.
Next year; *hsia-nien,* or *lai-nien* 下年 or 來年.
Year after next; *heo-nien* 後年.

Tsao 早 is used in many places as the equivalent of 'Good morning'. It frequently takes 前 *ch'ien* as a correlative; as,

A few years ago; *tsao chi nien ch'ien* 早 幾 年 前.

Ta 大 is prefixed to certain designations of time; as,

The day preceding the day before yesterday; *ta-ch'ien t'ien* 大 前 天.

The year preceding the year before last; *ta-ch'ien-nien* 大 前 年.

The day following the day after to-morrow; *ta-heo-t'ien* 大後天.

The week before last; *ta-shang li-pai* 大 上 禮 拜.

The week after next; *ta-hsia li-pai* 大 下 禮 拜.

The year following the year after next; *ta-heo-nien* 大 後 年.

Ko 過 as applied to time is used in the sense of 'To observe; or keep'; as,

To observe a birthday; *ko seng-rih* 過 生 日.

To keep holiday; *ko-chieh* 過 節.

To observe the holidays of the 5th and 8th months; *ko u üeh chieh; ko pah üeh chieh* 過 五 月 節, 過 八 月 節.

Now; at the present time; *hsien-chin; ru-chin; ts'i-k'eh;* 現 今, 如 今, 此 刻.

At this time; *chæ huei-rī* 這 會 兒.

Afterwards; *ran-heo; ko-heo* 然 後, 過 後.

Some other day; *kai-rih* 改 日.

From henceforth; from now onward; *ts'ong chin i-heo* 從 今 以 後.

This life and the life to come; *chin-seng, lai-seng* 今 生, 來 生.

Ancient and modern; *ku chin* 古 今.

Sooner or later; at some time or other; *tsao uan* 早 晚.

Formerly; heretofore; *ts'ong-lai; hsiang-lai; su-lai* 從 來, 向 來, 素 來.

Some time ago; on ahead; *t'eo-li* or *t'eo-ch'ien* 頭 裏, 頭 前.

In bygone times; formerly; *hsien-ch'ien; ch'i-hsien* 先 前, 起 先.

In former years; *uang-nien; tsao-nien* 往 年, 早 年.

In former days; *uang-rih* 往 日.

In time to come; *uang-hsia* 往 下.

Previously; a long time ago; *tsao-hsien* 早 先.

At the start; in the beginning; *k'ai-t'eo-rī* 開 頭 兒

In the beginning; *t'ai-ts'u; ch'i-ts'u* 太 初, 起 初.

Primeval times; *t'ai-ku* 太 古.

Olden times; *shang-ku* 上 古.

Mediæval times; *chong-ku* 中 古.

The Chinese divide up time into periods of two weeks called 節 氣 *chieh-ch'i*. In the country, farming operations are regulated by them, and many local events are fixed in relation to them. Their names and approximate dates are as follows:—

立春 *lih-ch'uen*, Spring begins. February 5.
雨水 *ü-shui*, Rain water. February 19.
驚蟄 *ching-chih*, Excited insects. March 5.
春分 *ch'uen-fen*, Vernal equinox. March 20.
清明 *ch'ing-ming*, Clear and bright. April 5.
穀雨 *kuh-ü*, Grain rains. April 20.
立夏 *lih-hsia*, Summer begins. May 5.
小滿 *hsiao-man*, Grain fills. May 21.
芒種 *mang-chong*, Grain in ear. June 6.
夏至 *hsia-chï*, Summer solstice. June 21.
小暑 *hsiao-shu*, Slight heat. July 7.
大暑 *ta-shu*, Great heat. July 23.
立秋 *lih-ch'iu*, Autumn begins. August 7.
處暑 *ch'u-shu*, Limit of heat. August 23.
白露 *peh-lu*, White dew. September 8.
秋分 *ch'iu-fen*, Autumnal equinox. September 23.
寒露 *han-lu*, Cold dew. October 8.
霜降 *shuang-chiang*, Hoar frost descends. October 23.
立冬 *lih-tong*, Winter begins. November 7.
小雪 *hsiao-süeh*, Little snow. November 22.
大雪 *ta-süeh*, Heavy snow. December 7.
冬至 *tong-chï*, Winter solstice. December 22.
小寒 *hsiao-han*, Little cold. January 6.
大寒 *ta-han*, Severe cold. January 21.

Hsia 下 is applied to individuals when two people are in question, and is the equivalent of the English word 'party'; *e.g.*,

Both parties came to an understanding; *liang hsia pa sï-ch'ing shoh ming-peh* 兩下把事情說明白.

It also indicates the beginning of an action and its discontinuance: as applied to animals it means 'To beget'; *e.g.*,

To begin to write; to write; *hsia-pih* 下筆.
To commence operations; *hsia-sheo* 下手.
To discontinue going to school; *hsia-hsioh* 下學.
To dismiss an employé; *hsia-kong* 下工.
To get off a horse; *hsia-ma* 下馬.
To lay an egg; *hsia-tan* 下蛋.
Horses and asses beget foals; *lü ma hsia chü* 驢馬下駒. (駒 *chü*. A foal; a colt.)

Chih 給 as a sign of the Indirect Object is largely superseded by 替 *t'i* in Southern Mandarin; *e.g.*,

I will buy you a lock; *o t'i ni mai ih-pa so* 我替你買一把鎖.

There are many words used in Chinese to intensify the thought, and which roughly correspond to descriptive clauses in English; *e.g.*,

The steamer goes like the wind; *ho-luen-ch'uan tseo-tih feng k'uai* 火輪船走的風快.

The soldier's sword is as sharp as a spear; *ping-tih tao chen shi feng k'uai* 兵的刀眞是鋒快. (鋒[1] *feng*. A sharp point; tip of a lance.)

Hurry up and do it; *kan-k'uai* (or *chin*) *tso* 趕快 (or 緊) 作.

No sooner was the chair on their shoulders than they flew along with it; *chiao-tsï ih shang-liao chien, t'a-men chiu t'ai tih fei p'ao* 轎子一上了肩, 他們就抬的飛跑.

The student should make note of similar words that he may meet with in his reading, or in his intercourse with the people. To be able to use them aptly is one mark of a good speaker.

Miscellaneous Examples. 句雜

Are you willing to study? No; *ni üen-i hsioh, puh üen-i hsioh? puh üen-i.*
The luggage is all ready; *hsing-li sheo-shih t'ing-tang.*
In all things we must treat men courteously; *peh sï iao i li tai ren.*
The sheep has gone astray; *iang tseo mi liao lu.*
He was deceived by Mr. Ko; *t'a sheo liao Ko Hsien-seng-tih mi-huh.*
Don't be anxious; *puh iao choh-chih.*
That child is most aggravating; *na-ko hai-tsï chih-sï ren.*
He saw the city in the distance; *t'a üen-üen-tih uang-chien ch'eng.*
The Koreans robbed him of everything; *Kao-li ren pa t'a-tih tong-hsi ch'iang teh kan-ching.*
Men who break the laws of heaven cannot escape punishment; *fan t'ien fah tih ren mien puh liao sheo hsing-fah.*
God treats men graciously; *Shang-ti tai ren iu en.*

Translate:—That person originally had a depraved mind, and walked in evil ways; his father and mother exhorted him a good many times, but still he would not listen. Later on he broke the laws of the country and was taken to the official, who first beat him 100 blows, fined him Tls. 50, and said that if he were brought before him again he would punish him more severely. In all probability he was deceived by evil men. For three weeks in succession it did not rain, so the inhabitants of the place became anxious and carried the idol out and set him by the roadside; now they are on the look out for rain, but so far it has not come. Vinegar is sour and bread is sweet; to say that two people have drunk vinegar, is a figure of speech. The carpenters stopped work at 12 o'clock and resumed work at 2 o'clock. The weather is hot and the road is bad; rest awhile. He treated me as a child. Mrs. 章 told her slave girl to let down the blind and lock up the front door. Are you thirsty? there is water here; drink as much as you like. The clock has stopped. Wipe the table clean, and then dust the legs of the large chairs. I have used up all my money; lend me a dollar or two. In the beginning God created the heaven and the earth. All men know that if they break the law they fear punishment, but if they break the law of God they regard it as of no moment. Why is this? For the most part because they do not receive punishment at the present time, and think it uncertain whether there is any punishment in the future. It is very lamentable that they should be so deceived. Men reap what they sow, that is a moral certainty.

Writing Exercise:—敢領收正恐怕萬塊第年想書.

第十三章 國家與教育

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READING LESSON XXIV. 第二十四要輯

The Astute Miss Feng II.

弄巧反拙

話說[1]那些人把轎子拉住、要搶抬走、大聲喝道[2]、這[3]地方是我們的生意、你們怎麼來抬、就動[4]手把轎夫打[5]了一頓、叫他們快快的放手、但後面騎馬的家人看見、就趕上前去、喊[6]叫說、這是城中封家的姑娘、你們怎[7]敢搶抬呢、那抬轎的聽見說是封姑娘、就越發跑的快、後面家人的馬將[8]近趕上、便看見過家帶[9]領人馬、迎[10]上前來、說、你家姑娘已經是我娶了、你們還[11]趕甚麼、家人聽見那話、就說、罷了罷了、這[12]事在你、我們不趕了、恐怕明日姑娘見了我們的怪、話說完了、過家的人就上前趕頭裏的大轎、家人等後邊的小轎上來、就跟着回家去了、過家倒歡歡喜喜的跟着大轎。到了城、便吩咐轎夫一直抬到家裏頭來、在家裏

1. *Hua shoh* 話說 "As the story goes"—the words with which Chinese novels usually begin.
2. *Hoh lao* 喝道 Bawled out.
3. *Chæ ti-fang shī o-men-tih seng-i* 這地方是我們的生意 The business of this place belongs to us. Certain sections; *e.g.*, by the river side, are worked by separate lots of coolies.
4. *Tong-sheo* 動手 To begin; to commence operations.
5. *Ta-liao ih-tuen* 打了一頓 To give a beating to.
6. *Han-chiao* 喊叫 To call out.
7. *Tsen-kan* 怎敢 How do you dare to?
8. *Chiang-chin* 將近 Close up to; getting close to.
9. *Tai-ling* 帶領 Leading; bringing with.
10. *Ing-shang ch'ien-lai* 迎上前來 Coming forward from the opposite direction.
11. *Huan kan shen-mo* 還趕甚麼 Why do you continue to follow?
12. *Chæ sī tsai ni* 這事在你 The responsibility of this affair rests with you.

有他請的許多朋友、有知府、知縣、也在其中、都等他把姑娘娶來家、使人看出他的大本事來。轎夫把轎子放下、既放下、過家就叫幾個丫頭上來說、快把姑娘攙[1]扶出來、丫頭就上前掀[2]開轎圍、見轎門有小鎖鎖着、無法可開、就叫過家來開、他便上前將小鎖扭[3]去、丫頭這纔把門開了、一看、就彼[4]此相觀、站住不動、惹得過家生氣說、等甚麼、快點攙扶姑娘出轎、丫頭說轎中並沒有甚麼姑娘、要攙扶出那一個呢、過家聽說沒有姑娘、就着[5]了急、走到轎前一看、光看見一個黃包袱、和一皮箱碎[6]石頭、就氣得話不能說、待一會兒便罵天罵地、叫衆人一齊都上前看看、看見空轎、又看見石頭、就都拿[7]這事作個笑談、一面笑過家白費[8]心計、光把空籠[9]帶回家、雀鳥卻已經飛去、就笑個不了、一面暗地裏稱封姑娘爲古今第一個大本事的女子、但因是過家請的客、也不敢明明的笑他、就假裝說了些好話、正是、猫[9a]哭老鼠[10]假慈悲、知府知縣雖[11]然不好[12]

1. *Ch'an¹-fu²* 攙扶 To support; the bride is usually helped out of the sedan chair.
2. *Hsien¹ k'ai¹* 掀開 To lift aside—as a curtain, etc.
3. *Niu-ch'u* 扭去 To wrench off.
4. *Pi-ts'ï hsiang-kuan* 彼此相觀 Looked at each other.
5. *Choh liao chih* 着了急 Was excited and impatient.
6. *Sui⁴ shïh-t'eo* 碎石頭 Odds and ends of stone.
7. *Na chæ sï tsoh ko hsiao t'an* 拿這事作個笑談 Regarded the affair as a joke.
8. *Hsin¹-chi⁴* 心計 Plan; device.
9. *Long²* 籠 A cage. 9a. *Mao* 猫² A cat.
10. *Lao³-shu³* 老鼠 A rat; a mouse.
11. *Sui-ran . . . ch'ioh* 雖然 . . . 卻 Note the 'turn' of the sentence—Although—still . . .
12. *Puh hao to shoh-hua* 不好多說話 Didn't like to say much.

多說話、因他父親也是在京城做大官、卻也不得不勸他可以死了[1]這個念頭、既然已經有了一個正[2]妻、爲甚麼還要再娶呢、只怕有了一個妻、再有一個妾[3]、兩個人同住要常常吵[4]鬧、弄得一家的人不和、又與他談了些不相干的話、吃完茶、就上轎各回各的衙門去了。論到封姑娘、自己用計脫了南莊之禍、到了家裏、心中本可放下、家人騎馬跟着回去、也都滿心快活、一來過家的事東[5]不成西不就、二來姑娘心中有那麼靈、能想出法子來、又平平安安回到家中、眞叫一家的人稱姑娘爲可敬可愛、往下若他再有了[6]事、他們無論是丫頭、是家人、都爲他死也甘心[7]、願意爲他把[8]心用盡了救他出壞人的手。可見人心[9]正不怕雷打、清心的人是有福的、雖世事是論不定的、卻早晚有算賬的日子、就是現在、近[10]報也在己身、心不光[11]明還可以點甚麼燈呢。

1. *Si liao chæ-ko nien-t'eo* 死了這個念頭 Give up thought of it; let the affair die out of his mind.
2. *Cheng ch'i* 正妻 A principal wife.
3. *Ch'ieh*[4] 妾 A concubine.
4. *Ch'ao*[3]*-nao*[4] 吵鬧 To quarrel. L. 25.
5. *Tong puh ch'eng hsi puh chiu* 東不成西不就 Nothing accomplished.
6. *Iu liao sī* 有了事 To be in trouble, or difficulty.
7. *Kan-hsin* 甘心 Willing; content to . . .
8. *Pa hsin iong chin liao* 把心用盡了 To exert to the uttermost; to give the whole mind to.
9. *Ren hsin cheng puh p'a lui ta* 人心正不怕雷打 Upright people are not afraid of being struck by lightning.
10. *Chin pao* 近報 A present recompense.
11. *Kuang-ming* 光明 Bright; brilliant.

LESSON XXV. 第二十五課

印[4] *in* To print; to stamp. An official seal; a stamp.

鬼[3] *kuei*[1] Demons; devils.

立[4] *lih* To stand up; to establish. To draw up, as a deed.

灰[1] *huei* Ashes; dust; lime.

才[2] *ts'ai* Talent; ability.

幫[1] *pang* To help. A class; a guild.

忙[2] *mang* Hurried; in haste; busy.

助[4] *ts* / *ch* } *u* To aid; to help.

畫[4] *hua*[1] To draw. A drawing; a picture.

賤[4] *ch* / *ts* } *ien* Cheap. Mean; worthless.

飽[3] *pao* To eat to the full. Satiated.

功[1] *kong* Merit; efficacy; good results.

勞[2] *lao* To toil; to suffer. Weary.

鼓[3] *ku*[1] A drum. To drum. To arouse.

傘[3] *san*[3] An umbrella; a parasol.

腫[3] *chong* To swell; a swelling.

吵[3] *ch'ao* To quarrel; to dispute.

鬧[1] *nao* To make a disturbance. Bustle; noise.

雜[2] *tsah* Mixed; confused.

尙[4] *shang* Still; yet. To honour.

印[4]度[4] *in-tu* India.

立[4]時[2] *lih-shï* At once; immediately.

百[3]姓[4] *peh-hsing* The people.

洋[2]火[3] *iang-ho* Matches.

吵[3]鬧[4] *ch'ao-nao* To quarrel.

和[2]尙[4] *ho-shang* Buddhist priests.

道[4]士[4] *tao-sï* Taoist priests.

熱[4]鬧[4] *reh-nao* Bustling; busy; interesting.

功[1]勞[2] *kong-lao* Merit.

到[4]底[3] *tao-ti* After all; in the end.

老[3]實[2] *lao-shïh* Honest; well-disposed.

本[3]分[4] *pen-fen* Duty; obligation.

姐[3]姐[3] *chie-chie*[1] Elder sister.

妹[4]妹[4] *mei-mei*[1] Younger sister.

Chiu 就 joined to other words to indicate Promptitude.

1. In Lesson IV. Section 6 就 *chiu* is used to indicate sequence, and also to denote that one action follows immediately on another. Thus used it may either stand alone, or be reinforced by other words to indicate that an act should be done without delay. The commoner words so used are as follows:—

Instantly; forthwith; no sooner said than done; 立刻 *lih-k'eh*; 隨時 *sui-shi*; 馬上 *ma-shang*; 隨卽 *sui-chih*, from 卽[2] *chih* Immediately; forthwith. Then. Indicates supposition.

I want that thing at once; *na-ko-tong-hsi o-lih-k'eh chiu iao* 那個東西我立刻就要.

知過必改 *When a fault is known it should be amended.*

LESSON XXV. 課五十二第

印 in To print; to stamp. An official seal; a stamp.
鬼 kuei³ Demons; devils.
立 lih⁴ To stand up; to establish. To draw up, as a deed.
灰 hui¹ Ashes; dust; lime.
才 ts'ai Talent; ability.
行 hang To help. A class; a guild.
忙 mang Hurried; in haste; busy.
助 chu⁴ / tsu⁴ To aid; to help.
畫 hua⁴ To draw. A drawing; a picture.
戲 hsi⁴ / ch'i⁴ Cheap. Mean; worthless.
剛 kang To cut to the full. Satiated.
功 kung Merit; efficacy; good results.
參 ts'an To toil; to suffer. Weary.
鼓 ku³ A drum. To drum. To arouse.
傘 san³ An umbrella; a parasol.
踊 yung To swell; swelling.
吵 ch'ao To quarrel; to dispute.
鬧 nao To make a disturbance. Bustle; noise.
雜 tsa² Mixed; confused.
倘 shang Still; yet. To honour.
印 度 in-tu India.
立 時 lih⁴-shih² At once; immediately.
百 姓 pai³-hsing The people.
火 伙 huo³-ho Matches.
吵 鬧 ch'ao-nao To quarrel.
和 尚 ho-shang Buddhist priest.
道 士 tao-shih Taoist priest.
熱 鬧 je-nao Bustling; busy; interesting.
功 勞 kung-lao Merit.
到 底 tao-ti After all; to the end.
本 事 pen-shih Talent; ability; disposed.
本 分 pen-fen Duty; obligation.
趕 緊 kan³-chin³ Hurry-scurry.
旅 館 lü³-kuan³ Lodging-house.

Obs. 緊 joined to other words to indicate Promptitude.

I. In Lesson IV. Section 8 緊 chin is used to indicate sequence, and also to denote that the action follows immediately on another. This word it may either stand alone or be reinforced by other words to indicate that an act should be done without delay. The commoner words so used are as follows:—

Instantly; forthwith; no sooner said than done; 立刻 lih-k'e; 緊時 chin-shih; 馬上 ma-shang; 隨卽 sui-chi, from 卽 chih Immediately; forthwith. Thes. Imperatives suppositions.

I want that thing at once; wo-yao-nei o-jih-k'e chiu yao 那個東西我立刻就要.

It cannot be got immediately; 比-shi-tih tei-pu liao 立時的沒不了.

They applied for it forthwith; t'a-men sui-chih ken-ch'ü ko 他們隨即跟着要.

His foot swelled as soon as it was struck; t'a-tih chiao il ta wa-shang chiu chong ch'i-lai 他的脚一打就上來腫起來.

Two-tí 到底 and other Phrases indicating Conclusion.

2. The phrase 到底 tao-tí, 'To the bottom,' is used in the sense of the English phrase 'to come to the end of'—i.e., after all is said and done, a certain conclusion or final stage is arrived at—we arrive at the 'end,' the Chinese arrive at the 'bottom.' Let a story illustrate its use and force. Years ago a lady living in an inland city brought some clothes from the coast and gave special instructions to the servant to put it in a safe place, as rats were fond of it. To which he replied, after smelling it, that while it might be true that foreign rats would eat it, Chinese rats at any rate would not touch such stuff. Consequently he left it in an exposed place, with the result that in the morning it was clean gone. His only confession and apology was, 到底吃了 tao-tí ch'ih liao—eaten it after all!—notwithstanding my high opinion of them.

The following characters and phrases are of the same import as 到底 tao-tí:—

究[4] chiu	To examine into.	終[1] chong The end; finally. After all; still. The whole of.
竟[4] ching	Finally; in the end.	
歸[1] kuei	The end; finally.	
末[4] mo	To return to; to go back. To belong to. To divide, as in arithmetic.	久[3] chiu Finally. A long time.
期[2] ch'i	A period; a limit of time.	始[3] shi The beginning. The start.
		末[4] mo The end; finally. Mean. A negative.

From these are derived the following combinations:—

Finally; after all; in the end; etc.; 究竟 chiu-ching; 歸宿 kuei-chü; 終久 chong-chiu; 始終 shi-chong; 歸根 kuei-ken; 末了 mo-liao; 末末了 mo-mo-liao; 末後 mo-hou.

Supplementary: Vocabulary I.

3. Kan 乾 is colloquially applied to a few articles in the sense of 'unadulterated'; meat, wine, milk and vinegar are said to be 'dry' when no water has been added to them. It is quite common for meat to be blown up with water to add to the weight; this is spoken of as kuan shui 灌水; kuan 灌[4] To water, e.g.,

'Dry' meat is high priced; kan jou chia-ch'ien to 乾肉貴錢大
'Dry' milk strengthens the bones and sinews; kan nai chuang 乾奶壯
ching kuk 筋骨 (chuang 壯[4] Strong; chin 筋[1] Sinews).

It cannot be got immediately; *lih-shï-tih teh-puh liao* 立時的得不了.

They applied for it forthwith; *t'a-men sui-chih ken-choh iao* 他們隨卽跟着要.

His foot swelled as soon as it was struck; *t'a-tih chioh ih ta ma-shang chiu chong ch'i-lai* 他的脚一打馬上就腫起來.

Tao-ti 到底 and other Phrases indicating Conclusion.

2. The phrase 到底 *tao-ti*, 'To the bottom,' is used in the sense of the English phrase 'to come to the end of'—*i.e.*, after all is said and done, a certain conclusion or final stage is arrived at—we arrive at the 'end,' the Chinese arrive at the 'bottom.' Let a story illustrate its use and force. Years ago a lady living in an inland city brought some cheese from the coast and gave special instructions to the servant to put it in a safe place, as rats were fond of it. To which he replied, after smelling it, that while it might be true that foreign rats would eat it, *Chinese* rats at any rate would not touch such stuff. Consequently he left it in an exposed place, with the result that in the morning it was clean gone. His only confession and apology was. 到底吃了 *tao-ti ch'ih liao*—eaten it after all!—notwithstanding my high opinion of them.

The following characters and phrases are of the same import as 到底 *tao-ti*:—

究[4] *ch* / *k* } *iu* — To examine into. Finally; in the end.

竟[4] *ch* / *k* } *ing* — The end; finally.

歸[1] *kuei* — To return to; to go back. To belong to. To divide, as in arithmetic.

期[2] *ch'* / *k* } *i* — A period; a limit of time.

終[1] *chong* — The end; finally. After all; still. The whole of.

久[3] *ch* / *k* } *iu* — Finally. A long time.

始[3] *shï* — The beginning. To start.

末[4] *moh* — The end; finally. Mean. A negative.

From these are derived the following combinations:—

Finally; after all; in the end; etc.; 究竟 *chiu-ching*; 歸期 *kuei-ch'i*; 終久 *chong-chiu*; 始終 *shï-chong*; 歸根 *kuei-ken*; 末了 *moh-liao*; 末末了 *moh-moh-liao*; 末後 *moh-heo*.

Supplementary: Vocabulary I.

3. *Kan* 乾 is colloquially applied to a few articles in the sense of 'unadulterated'; meat, wine, milk and vinegar are said to be 'dry' when no water has been added to them. It is quite common for meat to be blown up with water to add to the weight; this is spoken of as *kuan shui* 灌水; *kuan* 灌[4] To water, *e.g.*,

'Dry' meat is high priced; *kan ruh chia-ch'ien ta* 乾肉價錢大.

'Dry' milk strengthens the bones and sinews; *kan nai chuang ching kuh* 乾奶壯筋骨, (*chuang* 壯[4] Strong; *chin* 筋[1] Sinews).

Unadulterated vinegar never goes bad; *kan ts'u iong puh huai* 乾醋永不壞.

Unadulterated wine easily makes men drunk; *kan chiu k'en tsui ren* 乾酒肯醉人.

Tai 帶, a belt, has the same figurative use in Chinese as in English; as 'a belt of country'; 'a zone'; etc. It is also colloquially employed to indicate a manner or style, as Milton says of the devil, he was "girded with snaky wiles;" *e.g.*,

He has an exasperating way with him; *t'a tai ch'i-ren tih iang-tsi* 他帶氣人的樣子.

They are outsiders, and speak with a Shanghai accent; *t'a-men shi uai-lu ren, tai Shanghai k'eo-in* 他們是外路人,帶上海口音.

Lesson VI.

4. *Cheng* 正 is the opposite of *hsie* 邪; the one the equivalent of 'upright'; 'orthodox'; the other of 'depraved'; 'heterodox'; etc. It is also the opposite of 反 *fan* To turn over; to turn back. Contrary. The one may be translated by 'positive'; 'the right side'; the other by 'negative'; 'the wrong side'.

As applied to time 正 *cheng* means 'Just; at that time; during,' and so roughly corresponds to the present participle. Read *cheng!* it denotes an exact sum, and is added to numeral expressions to prevent unauthorized additions being made; *e.g.*,

The whole day; *cheng t'ien chia* 正天家.

300 taels only; *san-peh liang cheng* 三百兩正.

Due west; *cheng-hsi* 正西.

Exactly in the centre; *cheng-chong* 正中.

Just as he was speaking; *cheng tsai shoh hua chi chien* 正在說話之間.

Orthodox; correct; respectable; proper; *cheng-ching* 正經.

This is the right side, that is the wrong; *chæ-shi cheng mien, na shi fan mien* 這是正面,那是反面.

The reverse of each other; *ih fan ih cheng* 一反一正.

K'ai 開 in some cases is repeated and does duty as both principal and auxiliary. It is also used with many verbs which indicate 'to divide;' 'to begin'; 'to open'; *e.g.*,

There is no opening this door; *chæ-ko men k'ai puh k'ai* 這個門開不開.

Open this box; *pa chæ-ko hsiang-tsi ta-k'ai* 把這個箱子打開.

The things are too numerous, there is no room to place them; *tong-hsi t'ai to, pai puh k'ai* 東西太多,擺不開.

Wind up the clock; *pa chong k'ai ih k'ai* 把鐘開一開.

Make out a receipt; *k'ai ko sheo-t'iao* 開個收條.

It is used with the following verbs that have already occurred in these Lessons:—走 *tseo;* 切 *ch'ieh;* 颳 *kuah;* 張 *chang;* 住 *chu;* 坐 *tso;* 放 *fang.*

In addition to 多偺 *to-tsan,* and 多會兒 *to-huei-ri;* 麼會兒 *mo-huei-ri;* and 幾時 *chi-shi* are used for 'When?' as,

It is ready whenever you want it; *to-huei-ri iao to-huei-ri iu* 多會兒要多會有.

When was this brought? *chæ shi chi-shi song lai tih?* 這是幾時送來的.

When did you arrive? *ni mo-huei-ri tao tih?* 你麼會到的.

Chong 重 denotes emphasis, as in reading; esteem in the treatment of others; etc.; it is the opposite of 輕 *ch'ing* in most of its meanings; *e.g.*,

Emphasize this sentence; *nien chong chæ ih-chü* 念重這一句.

How is it you speak without discrimination? *tsen-mo shoh-hua puh chi ch'ing chong ni?* 怎麼說話不知輕重呢.

To make no difference between important and unimportant; *puh fen ch'ing chong* 不分輕重.

To esteem one and despise the other; *chong-k'an chæ-ko, ch'ing-k'an na-ko* 重看這個, 輕看那個.

The meaning of the same word in English may vary very much in different sentences. Thus in using the word 'strike,' we 'strike a person', or 'an idea strikes us', or 'we strike the right path'; while a band 'strikes up', or workmen 'strike.' These various uses, which must be very confusing to a foreigner, can only be understood by observation and practice. Similarly the word *ta* 打 is used with a large number of words, some of which have been already given; others are added below:—

To strike a match; *ta* (or *la*) *iang-ho* 打 (or 拉) 洋火.
To be victorious; *ta-sheng*; or *ta-sheng-chang* 打勝 or 打勝仗
To be defeated; *ta-pai*; or *ta-pai-chang* 打敗 or 打敗仗.
Victorious every time; *ta ih chang, sheng ih chang* 打一仗勝一仗.
Defeated every time; *ta ih chang, pai ih chang* 打一仗敗一仗.
To arrange; to set in order; *ta-tien* 打點.
To fish; *ta-ü* 打魚.
To estimate; to consider; *ta-liang* 打量.
To put up an umbrella; *ta-san* 打傘.
To fight; *ta-chang*, or *ta-chia* 打仗 or 打架.
To yawn; *ta ha-ch'ien* 打呵欠.
To plait the queue; *ta pien-tsi* 打辮子.
To determine; to intend; *ta-suan* 打算.
To draw water; *ta-shui* 打水.
To trouble; to annoy; *ta-chiao* 打攪; (攪 to annoy).
To sit in contemplation, as Buddhists do; *ta-tso* 打坐.
To make a rough draft; *ta ts'ao-kao* 打草稿. (稿 An original copy.)
To make enquiries; *ta-t'ing* 打聽.
To get (one's clothes) wet; *ta shih liao* 打濕了.
Go by way of Ts'ing-kiang; *ta Ch'ing-chiang tseo* 打清江走.

An elder brother is spoken of as 老大 *lao ta*, and his brothers are referred to in order as 老二 *lao ri*, the second brother; 老三 *lao san*, the third brother, and so on. The order of birth is indicated by 行 *hang*, A row; as,

What is your place in order of birth? *ni hang chi?* 你行幾.
I am the fourth (brother); *o hang sï* 我行四.

NOTES.—*a. Ch'ao-nao* 吵鬧 is confined to verbal altercation.

b. To help with extra work; to 'lend a hand' is 幫忙 *pang-mang;* to help with money, food or clothing is 幫補 *pang-pu,* while to assist in a general way is 幫助 *pang-tsu.*

c. Chien 賤 while understood in the South is not so common as 公道 *kong-tao,* or 便宜 *p'ien-i;* the former term also means 'fair'; 'just'.

d. Peh-hsing 百姓 refers to the people as a whole, as members of the State. To speak of the people in the house as 百姓 *peh-hsing* is incorrect.

MISCELLANEOUS EXAMPLES. 句雜

This is a busy mart; *chæ shi ko reh-nao ma-t'eo.*
We must be mutually helpful; *o-men iao pi-ts'i hsiang pang.*
This umbrella is very cheap; *chæ-pa san hen chien.*
This picture is drawn well; *chæ-ko hua hua tih hao.*
Lend me a hand; *ch'ing ni lai pang o-tih mang.*
A treaty was drawn up between the two countries; *liang kueh lih-liao ioh.*
This book was printed in Shanghai; *chæ-pen shu shi Shang-hai in tih.*
Eloquent Buddhist priests are very few; *iu k'eo-ts'ai tih ho-shang puh to.*
When you eat, eat sufficient; *ch'ih fan iao ch'ih pao.*
The proprietor of that general store is very honest; *na tsah-ho-p'u-tih lao-pan shi ting lao-shih.*
The Lord makes amends by His merit for our demerit; *Chu chiang t'a-tih Kong pu o-men-tih ko.*
When Christ was on earth, He continually cast out demons; *Chi-tuh tsai shi-shang tih shi-heo ch'ang-ch'ang kan kuei.*

Translate:—India is a very large country; it is nearly as large as the eighteen provinces of China. Don't be in a hurry; he will return immediately. Locks, umbrellas, blue cloth, matches, wine, incense and rice, may all be bought at the general store. Where are matches produced? in Japan. Formerly they came from the West, but afterwards the Japanese made them in large quantities and sold them cheap, so that foreigners could not carry on that line of business. It is impossible to build houses without lime. The day he invited me to a meal there was neither enough rice nor vegetables, so that I was not half satisfied. The watchman beats his drum every night. My books are too many to put on the table. I must call a carpenter to make me a bookcase. Although his disease was serious (重) and the doctor had written him a prescription, after all he would not take the medicine. That basket seller is honest and tells the truth. Every man must do his duty. When the Saviour was on earth He divided five loaves and a few small fishes, and gave them to 5,000 people, besides women and children. They all ate to the full; and there was as much as they wanted. Both Buddhist and Taoist priests are willing to chant for people, but money is indispensable; therefore everybody says: "If you have money you may live; if you have none you must die."

Writing Exercise:—哥兒賤豈父母兄弟間零寫緊.

READING LESSON XXV. 第二十五課 要緊

A Bookselling Trip.

散賣聖經

戴先生包先生二位先在江口把道理傳徧了、隨[1]即開[2]船過江要往狼山去、在那裏碰見幾千好佛的香[3]客、便對他們講道理賣書、然後動[4]身要進通[5]州城裏去、當日天[6]陰下雨、船離城有二十多里路、有他們帶來的兩位先生苦[7]口勸他們萬不可進城、說是到了虎[8]口邊、一定要送[9]命、這話他們拿[10]當旁耳風、左耳進去、右耳出來、全[11]不在意、光說就是一個人有兩條命、也願意爲主送上、不[12]以爲有功、不過算是分[13]內之事了。但世事本是論不定的、所以叫那兩位先生等在船上、若當夜不回來、他們可以往上海去報[14]信、又吩咐船老板把船靠在江邊。事情既一一說明、他們就

1. *Sui³ chih³* 隨即 Immediately.
2. *K'ai ch'uan* 開船 To cast off from a ship's moorings.
3. *Hsiang k'eh* 香客 Pilgrims who go to famous shrines to burn incense.
4. *Tong-shen* 動身 To start.
5. *T'ong ch'eng* 通城 A large city on the Yangtze.
6. *T'ien in* 天陰 A cloudy day.
7. *K'u k'eo* 苦口 Earnestly.
8. *Hu k'eo pien* 虎口邊 By the side of the tiger's mouth—a place of great danger.
9. *Song ming* 送命 To lose one's life.
10. *Na tang p'ang ri feng* 拿當旁耳風 Regarded it as a wind blowing.
11. *Puh tsai i* 不在意 To pay no attention to.
12. *Puh i-uei iu kong* 不以爲有功 Would not regard it as an act of merit.
13. *Fen nui chi sï* 分內之事 A plain matter of duty.
14. *Pao hsin* 報信 To give information; to carry the news.

坐小車、拿着一口袋[1]書、和勸世文、把一切的事托在主的手中、就往城那裏跑。跟他們拿書的人、因聽人說、此地的兵不講理、就不敢上前、光求他們回船上去、說、文人碰着兵、有理講不清、他們聽他這麽說、本不要他一同受罪、就打發他趕快回去、他們自己卻往前直走、推車的忽然好像心掉在一盆冷水似的、管[2]怎麽樣也不肯推到城裏去、叫他們另僱車、這也不難、既換了車、就從大道上西、到了西[3]關他們就下車、手裏拿着書袋、上西關大街去、誰[4]也不難[5]爲他們、光有些無禮的人喊黑鬼子使人好笑。再上前走、就遇見幾個兵在街上閒站、卻不理他們、但還沒有到城門、有個兵身量高大、上前來把包先生拉住、死[6]也不放手、又等一刻戴先生也被十幾個壞人圍[7]住、內中有人將他一[8]把抓住、就一齊飛跑的、叫他們往城門走、手裏拿的那袋書、越走越難拿、也無法換手、只得隨着他們去、走出一身的汗[9]來、說要見官講[10]理、那些人便開

1. *K'eo³-tai⁴* 口袋 A bag; a sack.
2. *Kuan tsen-mo-iang* 管怎麽樣 Come what may; on no account.
3. *Hsi kuan* 西關 Western suburb. 關 is only so used in the North.
4. *Shui ie puh* 誰也不 Nobody whatever; not a single person . . .
5. *Nan-uei* 難爲 To trouble; to annoy; "I have troubled you."
6. *Si ie puh fang sheo* 死也不放手 Held on with a death grip.
7. *Uei²-chu⁴* 圍住 Surrounded. I,. 26.
8. *Ih pa chua-chu* 一把抓住 Took a grip; laid firm hold.
9. *Han⁴* 汗 Perspiration.
10. *Chiang-li* 講理 To talk reason; to discuss the merits of a case.

[illegible]

[illegible]

[illegible]

口大罵說、像你這等該死的材料、還想要見官麼、要隨[1]我們罷。拿包先生的那個兵、將他撒[2]了、又把[3]手一翻、倒把戴先生抓住、像提大棍[4]一樣、又把他頭髮揪[5]住、用手掐[6]他的肩頭[7]、叫肉發黑發紅、使他差不多昏[8]過去了。兩個人受那麼大的苦、眞可憐、通[9]身是汗、腿也站不住、口也乾得很、舌[10]頭也腫[11]大、問人要茶喝、也要不着一小碗、要椅子坐也不肯給他們、使他們說、若不僱兩乘轎子送見州官、死也不走、慢慢的有人把轎子抬來、上了轎一直往州衙門抬、先走了幾條長街、就到了一個大門、把頭一抬、看見一個大橫匾[12]、[13]上邊寫的是民[14]之父母、四個大金字、這就知道已經進了州衙門了。

1. *Sui o-men pa* 隨我們罷 Must do as we wish.

2. *Sah liao* 撒了 Let go; 'dropped' him.

3. *Pa sheo ih fan*[1] 把手一翻 Gave his hand a turn.

4. *Kuen*[4] 棍 A stick.

5. *Chiu*[1] 揪 To lay hold of—specially used of the hair of the head and the queue.

6. *Ch'ia*[1] 掐 To pinch; to dig the nails into.

7. *Chien*[1]*-t'eo*[2] 肩頭 The shoulder.

8. *Huen*[1] *ko ch'ü* 昏過去 To faint away

9. *T'ong-shen* 通身 The whole body 通身是汗 bathed in perspiration. L. 28.

10. *Sheh*[2]*-t'eo*[2] 舌頭 The tongue.

11. *Chong*[3] 腫 To swell.

12. *Huen*[2] 橫 Horizontal.

13. *Pien*[3] 匾 Tablet; sign board.

14. *Min*[2] *chi*[1] *fu*[4] *mu*[3] 民之父母 'Father and mother of the people;' the family is the model on which the Chinese government has been framed up till now.

VOCABULARY V. 五第彙字

晒[4] *shai* To dry in the sun. To get a sunstroke.

恨[4] *hen* To hate; to dislike. An expression of desire.

稀[1] *hsi* Open; loose, of textures. Thin, of liquids.

拆[1] *ts'eh* To break open; to unrip. To tear down.

逃[2] *t'ao* To escape; to flee.

爛[4] *lan* Rotten. Ragged. Smashed.

陳[2] *ch'en* To state to a superior. Stale, as bread, eggs, etc.

戲[4] *hsi* A play. To play; to jest.

剝[1] *poh* To flay; to peel; to strip.

丟[1] *tiu* To lose. To cast away.

忍[3] *ren* To endure; to bear.

晴[2] *ch'* / *ts* } *ing* A clear sky; fair weather.

跳[4] *t'iao* To jump; to leap. To climb over.

場[2] *ch'ang* An open space. A place. A spell; a job.

捐[1] *ch* / *k* } *üen* To contribute; to subscribe.

凍[4] *tong* To freeze; icy; cold.

運[4] *üin* To transport, as goods. Luck.

倉[1] *ts'ang* A granary; a bin. Hurried.

嶺[3] *ling*[27] A range of hills.

拉[1] *la* To drag; to pull. To draw a bow.

化[4] *hua* To smelt. To transform; to influence.

練[4] *lien* To practise. To drill.

井[3] *ch* / *ts* } *ing*[23] A well; a pit.

馱[2] *t'o* To carry on the back. Read *to*[4]. The load of a beast of burden.

餓[4] *o* Hungry; starved.

飢[1] *ch* / *k* } *i* Hunger; dearth; famine.

充[1] *ch'ong* To fill up; to satisfy. To act in place of.

爺[2] *ie* A father. A term of respect; a gentleman.

備[4] *pei* To prepare; to provide. Perfection.

旱[4] *han* Dry weather; drought. Dry land as opposed to water.

骨[2]頭[2] *kuh-t'eo*[21] Bone.

婦[4]人[2] *fu-ren*[1] A married woman.

牲[1]口[3] *seng-k'eo*[1] Animals; cattle.

駱[4]駝[2] *loh-t'o*[1] The camel.

預[4]備[4] *ü-pei* To prepare; to make ready.

媳[2]婦[4] *hsih-fu*[1] A daughter-in-law; a wife.

巴[1]不[1]得[2] *pa-puh-teh* An expression of desire—oh that!

俄[2]羅[2]斯[1] *o-lo-si* Russia; Russian.

要[4]不[1]得[2] *iao-puh-teh* Bad; evil.

要[4]飯[4]的[1] *iao-fan-tih* A beggar.

NOTES.—*a.* *Tiu* 丟 is applied to the loss of children by death; *e.g.*, He has lost two children; *t'a tiu liang-ko hai-tsi* 他丟兩個孩子.

b. *Chi* 飢 is also written 饑.

VOCABULARY V. 五第集字

曬 shai To dry in the sun. To get a sunstroke.

收 shou To bate; to dislike. An expression of desire.

稀 hsi Open; loose, of textures. Thin, of liquids.

拆 ch'ai To break open; to unrip. To tear down.

逃 t'ao To escape; to flee.

爛 lan Rotten. Ragged. Smashed.

陳 ch'en To state to a superior. Stale, as bread, eggs, etc.

戲 hsi A play. To play; to jest.

剝 po To flay; to peel; to strip.

丟 tiu To lose. To cast away.

忍 ren To endure; to bear.

晴 ch'ing / ch'ieng A clear sky; fair weather.

跳 t'iao To jump; to leap. To climb over.

空 k'ung An open space. A place. A spell; a job.

捐 chüan / k'üan To contribute; to subscribe.

凍 tung To freeze; icy; cold.

運 yün To transport, as goods. Luck.

冷 leng A grandry; a bin. Hurried.

嶺 ling A range of hills.

吃 ch'i To drag; to pull. To draw a bow.

化 hua To smelt. To transform; to influence.

練 lien To practice. To drill.

井 ching / tsing A well; a pit.

背 pei To carry on the back. Read tê. The load of a beast of burden.

餓 o Hungry; starved.

飢 chi / k'i Hunger; dearth; famine.

荒 ch'uang To fill up; to satisfy. To act in place of.

爺 yê A father. A term of respect; a gentleman.

備 pei To prepare; to provide. To prepare; to make ready.

旱 han Dry weather; drought. Dry land as opposed to water.

骨頭 ku-t'ou Bone.

婦人 fu-jen A married woman.

牲口 sêng-k'ou A animal; cattle.

駱駝 lo-t'o The camel.

預備 yü-pei To prepare; to make ready.

媳婦 hsi-fu A daughter-in-law; a wife.

巴不得 pa-pu-tê An expression of desire—oh that!

俄羅斯 o-lo-sï Russia; Russian.

惡不得 o-pu-tê Bad; evil.

要飯的 yao-fan-tih A beggar.

NOTES.—a. The 若 is applied to the loss of children by death; e.g., He has lost two children; t'a tih liang-ko hai-tsi 他的兩個孩子.

b. Obs 貫 is also written 慣.

READING LESSON XXVa. 讀本第二十五課甲

The Horrors of Famine.

災荒還算罷了，

年荒還都算三，西山南河東間年二緒光自，

旱天少稀水雨年七緒光到直年二緒光自，

還到生發能不種糰麥豆蠶不地種乾地，

寫的，糧庫糧倉開有爲因過指能年荒這言

心，都人的要城下衝以所，生養能還若饑人

到，知能了糧好貪種有就雨大降天望眼慰

時，發天漸幾如地餓如天指旱是還年二第

居，頂西山有稱中之省三有災仙雲靠片一

里千一有約預離來二少地平多地山來一

後必，者看到運要是再運下住難搬船地，

車要，門天大四爲各領嶺經那過幾頂山

是又呢狀子觀驚急容不搬呢拉口往裝

READING LESSON XXVa. 第二十五課 要緊輯文

The Horrors of Famine.

遭遇饑荒。

光緒二年間、山東、河南、山西、三省、都遭荒年、自[1]光緒二年直到光緒七年、雨水稀少[2]、天旱地乾、種地地[3]不靈、五穀[4]爛種不能發[5]生、初遭這荒年還能得[6]過、因爲有開倉糶[7]陳糧的、窮人雖苦還能養[8]生、所以鄉下城裏的人、都心[9]想眼望、天降大雨、就有糧食好糴了。[10]誰知到第二年還是旱得天如銅、地如鐵、滿天發[11]晴、一[12]片薄雲也沒有、三省之中、惟[13]有山西頂苦、一來山地多平地少、二來離海約[14]有一千里地、船[15]糧很難往下運、再是要運到省界、必從幾道山嶺經過、那山嶺名爲四大天門、要車裝牲口拉呢、[17]很不容易、駱駝驢子馱呢、又是

1. *Tsï . . . chih tao* 自 . . . 直到 From . . . until . . .
2. *Hsi¹ shao³* 稀少 Extremely rare.
3. *Ti puh ling* 地不靈 The ground unresponsive—to cultivation.
4. *U³ kuh³* 五穀 The Five Grains—all grains.
5. *Fah seng* 發生 To grow—of plants.
6. *Teh ko* 得過 To manage.
7. *T'iao⁴* 糶 To sell grain. Used principally in the North.
8. *Iang seng* 養生 To support life; to live.
9. *Hsin hsiang ien uang* 心想眼望 Waited expectantly.
10. *Shui chi* 誰知 But who would have thought that?
11. *Fah ch'ing³* 發晴 Clear; cloudless.
12. *Ih¹-p'ien⁴ poh² üin²* 一片薄雲 A light cloud. A thick cloud is 厚雲.
13. *Uei² iu³* 惟有 But; but it was only . . . .
14. *Ioh¹ iu³* 約有 About; nearly.
15. *Ch'uan liang hen nan uang hsia üin* 船糧很難往下運 It was extremely difficult to transport the grain brought by the steamers.
16. *Shan¹ ling³* 山嶺 A mountain range.
17. *Ni* 呢 at the end of a short sentence such as this—And what if? supposing that? as to . . See below 遠呢; 糧糧呢.

更費事、又是脚價[1]太大、一運到省非富家[2]就糴不起、又因東南西南搭[3]界的兩省裏、也都是荒年、出外糴糧、又無處可去、所以那年冬天餓死的人很多、及[4]到第三年全省苦[5]得無法可說了。[6]先是人把黃土和在麵裏充饑[7]、後是把樹皮剝下來當飯吃、又挖出樹根來煮着吃、家中有傢伙的、有箱子的、有綢衣裳的、也都往各城裏去賣、以後拆房子賣材料的也不少、直到賤賣東西並無人要買、有錢的人尙[8]能糴糧吃飽、雖[9]比荒年以前的年間長價[10]、卻還有塲去糴、但是鄉間的人受了千[11]苦萬難、逃呢、無處可逃、糴糧呢、無錢可糴、就忍[12]飢受餓、在家等死而已[13]。也有跳井的、也有殺孩子吃的、就是有人要出門、也必得三五個在一塊兒、身上帶刀繩[14]敢齊往外走、不然[15]、怕碰見忍餓的

1. *Chioh³-chia⁴* 脚價 Porterage; coolie hire.

2. *Fei fu-chia chiu t'iao puh ch'i* 非富家就糴不起 None but the wealthy could afford to buy.

3. *Tah¹ kiai⁴ tih¹ liang³ seng³* 搭界的兩省 The two provinces on the frontier.

4. *Chih³ tao⁴* 及到 When it came to . . .

5. *K'u teh u fah k'o shoh liao* 苦得無法可說了 Distressful beyond expression.

6. *Hsien shi* 先是 At first it was . . . See below *heo shi* 後是 after it was . . .=at first they . . . and then . . .

7. *Ch'ong¹ chi¹* 充饑 To satisfy hunger.

8. *Shang* 尙 Were still . . . .

9. *Sui . . . ch'ioh huan . . . tan shi* . . . 雖 . . . 卻 還 . . . 但 是 . . . Note the relation—though . . . still . . . but . . .

10. *Chang chia* 長價 To rise in price.

11. *Ch'ien k'u uan nan* 千苦萬難 Manifold ills.

12. *Ren chi sheo o* 忍饑受餓 Characters are often separated from each other, as here, for rhetorical effect; they could be as well written 忍受饑餓.

13. *Ri²-i³* 而已 A final phrase=and nothing more.

14. *Ts'ai² kan³* 纔敢 Before they dared to . . .

15. *Puh¹ ran³* 不然 Otherwise; or else.

人、把他殺了吃了。眞可憐的、就是那些逃[1]難在路上餓死的、也有被狼吃的、大路以上盡是骨頭、叫人頭不敢抬、血[2]淚下流。初遭這大災難的時候、人到處起[3]會求雨、家家門口燒香、有上廟求菩薩免這災難的、也有上井求龍[4]王快降大雨的、可惜空費心事、一點益處都沒有。以後百姓們着急唱[5]神戲、把佛[6]爺抬出來、對着戲[7]臺、以爲佛爺看見戲、就是有鐵石的心、也能化[8]開、誰知佛爺看[9]飽了戲、心仍是不動、沒降大雨、叫人生氣把他丟在外邊直[10]晒、看他自己晒的難[11]受不難受、那[12]知人手所造的、大不如人、並[13]不知疼癢、豈能管人的禍福呢、眞是不可敬的了。當時南方人聽見這信、就極[15]力捐錢往北發、北方的各府州縣雖然把各城的南[16]門關了、又把些錢發給窮人、但是窮人過多、凍的凍死、餓的餓死、村中就有一大半成[17]了荒塲的了、

1. *Tao nan* 逃難 To flee from trouble; 逃難的 refugees.
2. *Hsüeh lui hsia liu* 血淚下流 To weep tears of blood.
3. *Ch'i huei* 起會 Formed associations.
4. *Long² uang²* 龍王 The Dragon King, who is supposed to have all water under his control.
5. *Ch'ang⁴ shen² hsi⁴* 唱神戲 To have a theatrical performance before the gods. This usually takes place outside a temple.
6. *Fuh-ie* 佛爺 Buddha.
7. *Hsi⁴-t'ai²* 戲臺 A stage.
8. *Hua k'ai* 化開 Melted.
9. *K'an pao-liao* 看飽了 Looked till be had enough.
10. *Chih shai* 直晒 Kept him drying in the sun.
11. *Nan sheo* 難受 Hard to bear.
12. *Na chī* 那知 But don't you know? ignorant of the fact that . . .
13. *Ping puh chī t'eng-iang* 並不知疼癢 Quite uncouscious of.
14. *Ho fuh* 禍福 Calamity and happiness; the vicissitudes of life.
15. *Chih² lih⁴* 極力 Put forth every effort; strenuously to exert. L. 27.
16. *Nan men kuan-liao* 南門關了 To shut the south gate. This is usually done in the time of drought, since heat comes from the South.
17. *Ch'eng liao huang ch'ang* 成了荒塲 Became a desolation.

REVIEW: LESSONS XXI-XXV. 五第課考

1. Give three sentences containing 非 and two containing 除非.
Illustrate 除了....以外 in three sentences.
Write three sentences containing 那, 誰, 甚麼, as the equivalent of 'whoever'; 'whichever'; 'whatever.'
What characters are employed to reinforce negative particles?
Write three sentences to illustrate 頭 as indicating quality.
Give an example of 了 as a principal verb.
Translate:—That vessel draws three feet of water. 那個人吃糧.
Give four different words meaning 'To purchase.'
Translate:—He exhorted him every time he went. He paid him each time he brought a load of goods.
How is Successive Action indicated? Give three examples.
Write two sentences containing 掉 as a principal and an auxiliary verb.
What is the force of 可 before a verb?
Indicate three uses of 見; four meanings of 上 and 下; and two of 看.
Translate:—The next chapter. Mark comes next to Matthew.
What is the function of 到 after 說, 談, and 論?
Give two sentences containing 盡 and 將.
What are 節氣? Give the names of four of them.
What is the force of 風, 鋒, and similar words before adjectives?
Write two sentences shewing how 就 may be strengthened.
Shew in two sentences the use of 到底 and 究竟.
Shew three uses of 正; two of 開; two of 輕重 together, and two of each alone.
Illustrate the literal and figurative use of 帶 in two sentences.
What is the difference between 幫助; 幫補 and 幫忙?
Translate Reading Lessons XXIII and XXIV.

2. Give sound tone and meaning of the following:—
犁癆耕吧科嘗托夥答頓剃慣捐撒籃藍惑甜肩背渴喝歇急勞鬧傘印雜剝.

3. Correct, if need be, the following sentences, and state reason for correction:—

馬先生除以外誰也不能管他。誰要可以誰好拿。不可萬說那些話。我打發他去打一尺布羅三斤饅頭截四兩猪肉稱五兩醋。你買一回東西一回算賬。這個茶不熱可以倒一點開水。中國紙不得見水。他要來將來送人來。道光第一年有三荒年。那個婦人下個小孩子馬昨天生了一個駒。他就立刻來到了。女人不肯到底跟他去。

REVIEW: LESSONS XXI-XXV. 五次複習

1. Give three idioms of attaining the end in view.
Illustrate 舉 I . . . 以 示 in three sentences.
Write three sentences containing 那, 此, 這, the equivalent of 'whoever,' 'whichever,' 'whatever.'
What chinaware are employed to comfort the patient?
Write three sentences to illustrate 沒 in each of its meanings.
Give an example of 了 as a principal verb.
Translate:—That vessel drives three feet of water. 那隻船吃水三尺。
Give four different words meaning 'To purchase.'
Translate:—The explorer's ship every time he went to sea could be brought a load of wood.
How is 要 to desire often indicated? (Give three examples.)
Write two sentences containing 地 as a principal and an auxiliary.
What is the force of 可 before a verb?
Indicate three uses of 以 (four meanings of 上 and 下, see 第二十四課).
Translate:—The next chapter. Work comes next to Mrs. Wang.
What is the function of 到 after 能 and 得?
Give two sentences explaining 還 and 再.
What are 第 and 個? Give the names of four of them.
What is the force of 風 and similar words before adjectives?
Write two sentences showing how 從 may be strengthened.
Show in two sentences the use of 別 and 甚.
Show three uses of 正: 'now,' 'just,' 'exactly,' and 'to be about to.'
Illustrate the literal and figurative use of 熱 in two sentences of each alone.
What is the difference between 對 and 向?
Translate Reading Lessons XXIII and XXIV.

2. Give sound and meaning of the following:—
不 還 能 可 對 要 正 別 甚 風 從 第 個 再 還 得 地 了 以 上 下 那 此 這 舉 示

3. Correct, if need be, the following sentences, and state reasons for corrections:—
人不管到底跟誰去辦事
回頭我到衙門來了以後再說
我小時候兒上了年紀
那年荒三百多人逃荒來
來的人一窮二白
水災不斷
水中間一點兒旱地
買賣一回東西
這兩回都是五塊錢
五三兩銀子
可惜沒有病人
可惜他不能行走

LESSON XXVI. 第廿六課

守	shou	To guard. To observe. To maintain.
負	fu	A burden; a load. Read 4th. To take responsibility; to undertake.
試	shih	To try; to attempt. To examine.
圍	wei	To surround; to besiege.
跌	tieh	To stumble; to slip; to fall.
爲	wei	On purpose; special
困	k'un	A season; a pass.
難	nan	Hard; difficult.
問	wen	Ask? Why? What?
路	lu	An army.
突	t'u	To dash in hastily. To hasten.
圍	wei	To surround. To besiege.
解	chieh	To explain. To untie; to loosen.
圍	wei	To surround. To besiege.
賞	shang	To reward. To bestow.
銀	yin	Silver. Money.
兩	liang	Ounce. Tael.
賜	tzŭ	To confer; to bestow.
金	chin	Gold. Metal.
牌	p'ai	Tablet; sign-board.
匾	pien	Tablet; sign-board.
額	o	Tablet; sign-board.
賀	ho	To congratulate.
喜	hsi	Joy. Happiness.
事	shih	Affair. Business.
情	ch'ing	Affair. Circumstance.
辦	pan	To manage; to transact.
完	wan	To finish; to complete.
了	liao	To finish; to complete.
回	hui	To return; to go back.
家	chia	Home.
以	i	Then; after; afterwards.
後	hou	Then; after; afterwards.
再	tsai	Again; once more.
來	lai	To come.
看	k'an	To look at; to see.
你	ni	You.

4. Write the following in Chinese characters :—

His parents said, 'It is of no great importance.' After all, it is a matter between those two brothers. Very well, very well, say no more about it. He has travelled in a large number of places; he came back this year in the 1st month. The second time I lent him $4.00 odd. I took the dollars to him, and he was unwilling to receive them, so I had my trouble for nothing. I don't know whether he has started or not; you had better go across and enquire. Beyond the sea there are several millions of people; I think of going later on with my elder brother to see. I fear he is not willing to sell that large piece of land; at first he wanted more than Tls. 100, but he afterwards said he would take Tls. 4 less. We will talk the matter over when you come again. Your honourable name? He reckoned back and forth, and after all reckoned it wrong. Send that man 錢 with this letter.

LESSON XXVI. 課六十二第

守[3] *sheo* To guard. To observe. To maintain.

擔[4] *tan* A burden; a load. Read *tan*[1]. To take responsibility; to undertake.

試[4] *shi* To try; to attempt. To examine.

圍[2] *uei* To surround; to besiege.

跌[1] *tieh* To stumble; to slip; to fall.

特[4] *t'eh* On purpose; special.

砲[4] *p'ao*[25] A cannon; a gun.

槍[1] *ch'* / *ts* } *iang* A spear. A gun; a pistol. (N.A. 杆 *Kan*)

何[2] *ho* How? Why? What?

箭[4] *ch* / *ts* } *ien*[9,14] An arrow.

矮[3] *ai* Low in height. To lower.

顯[3] *hsien* To manifest; to show forth.

剪[3] *ch* / *ts* } *ien*[3] Scissors. To cut with scissors.

租[1] *tsu* To rent; to lease.

淚[3] *l* } *ui* / *ei* Tears. To weep.

背[1] *pei* To carry on the back. To repeat a lesson. Read *pei*[4]. The back; the back side.

枕[3] *chen* A pillow. To use as a pillow.

散[4] *san* To scatter; to disperse; to break up. Read *san*[3]. A medicinal powder.

弓[1] *kong* A bow.[9] A land measure of 5 feet.

島[3] *tao*[1] An island.

凡[2] *fan* All; common. Mortal.

水[3] 雷[2] *shui-lui* A torpedo.
誠[2] 實[2] *ch'eng-shih* Genuine; real; truly.
祖[3] 宗[1] *tsu-tsong*[1] Ancestors.
文[2] 書[1] *uen-shu*[13] An official dispatch.
兵[1] 船[2] *ping-ch'uan*[14] A war vessel.
糊[2] 塗[2] *hu-t'u* Stupid; dense.
俗[2] 話[4] *suh-hua*[16] A proverb.

洗[2] 禮[3] *hsi-li* Baptism.
魔[2] 鬼[3] *mo-kuei* The devil.
褲[4] 子[3] *k'u-tsi*[14] Trousers; drawers.
褂[4] 子[3] *kua-tsi*[4] An outer garment; a coat.
相[1] 貌[1] *hsiang-mao* Appearance.
捨[3] 不[1] 得[2] *shæ-puh-teh* To be loath to.

Ho 何: Various Uses of.

1. Attention has been called already to the use of certain words, which, though properly belonging to the book style, have filtered through into common speech. Such words usually form part of set expressions, and if used separately by beginners are generally misunderstood. For example in Lesson XVII. Section 3, the sentence 這事與我無干 occurs. This is quite intelligible as it stands, but 無干 used alone would mean little or nothing. Similarly the interrogative Pronoun 何 *ho* should be used with other words, as follows:—

What is the need for . . . ? Why must you . . . ? *ho-pih?* 何必.
Why must you act so? *ho-pih chæ iang hsing ni?* 何必這樣行呢.
What concern or business? *ho-kan?* 何干.
What is it to do with him? *chæ ü t'a iu ho kan?* 這與他有何干.
Why? *uei-ho?* 爲何.
Why take the trouble? Why? *ho-k'u?* 何苦.

What sort or degree; *ho-teng* 何等—usually followed by some qualifying word, as, 'great'; 'much'; etc.; *e.g.*,

How great a degree of happiness! *ho-teng ta tih fuh-ch'i!* 何等大的福氣.
How? What? *ru-ho?* 如何.
How about? *ho-ru?* 何如.
By what means? wherefore? *ho-i?* 何以.
What harm or objection is there? *ho-fang* 何妨. (From 妨[1] *fang* To hinder; to oppose. An obstacle).

How much more . . . . . or less . . . . . 何況 *ho-k'uang*; *i.e.*, an hypothesis being granted 何況 *ho-k'uang* is used to introduce and emphasize the logical deduction; *e.g.*,

If even you cannot do it, how much less can I? *chiu-shi ni ie puh neng hsing, ho-k'uang o ni?* 就是你也不能行, 何況我呢

半途而廢 *To go half way and stop.*

T'eh 特 and other words indicating Purpose.

2. *T'eh* 特 which indicates purpose is not often used alone in colloquial, but usually takes either 意 *i;* or 爲 *uei.* Design, intent, etc., are also denoted by the following:—

故[4] *ku.* A reason; a cause. Intentional.

偏[1] *p'ien.* Inclined to one side. Partial.

P'ien 偏 is commonly employed in a bad sense = "obstinately and perversely determined"; or when used to introduce sentence = "but, alas:" it is often repeated.

But you are bent on discovering my faults; *ni p'ien chien ch'uh o-tih ts'o lai* 你偏見出我的錯來.

Expressly; specially; purposely; of set purpose; *ku-i* 故意; *iu-i* 有意; *iu-hsin* 有心; *ch'u-hsin* 處心; *p'ien-p'ien* 偏偏; *e.g.*,

He sinned of set purpose; *t'a ming chi ku fan* 他明知故犯.

We have come on purpose to worship him; *o men t'eh-i lai pai t'a* 我們特意來拜他.

That person does evil purposely; *na-ko ren ch'u-hsin tso oh* 那個人處心作惡.

Fan 凡: its Position and Use.

3. *Fan* 凡 precedes the noun and is often related to 的 *tih,* from which it may be separated by a word or clause; in such cases *fan* 凡 and *tih* 的 may be translated by 'Those who'; 'that which,' etc.; *e.g.*,

All those under two years old, *fan liang sui i-li tih* 凡兩歲以裏的

Whoever hears my words and does them; *fan t'ing-chien o chê hua ch'ü hsing tih* 凡聽見我這話去行的.

Whosoever confesses me before men; *fan tsai ren mien-ch'ien ren o tih* 凡在人面前認我的.

Supplementary: Lesson VII.

4. *Ie* 也 often has the force of an emphatic particle: as,

He was quite willing to die; *t'a si ie kan hsin* 他死也甘心.

Not a single person would go; *shui ie puh ch'ü* 誰也不去.

Hai 還 often conveys the idea of remonstrance or expostulation; *e.g.*

The idea of such a thing! Can this be allowed; *chê hai hao teh* 這還了得.

What is there against saying it? *na hai iu shen-mo shoh puh teh ni?* 那還有甚麼說不得呢.

To-shao 多少 in some connections may be translated by 'More or less'; or by 'More' alone; *e.g.*,

Give him a few more; *to-shao chih t'a chi-ko* 多少給他幾個

He knows more or less English; *t'a to-shao ren-teh chi-ko Ing-kueh tsï* 他多少認得幾個英國字.

That girl is more or less proficient; *na-ko ku-niang to-shao huei ih-tien* 那個姑娘多少會一點.

Among so polite a people as the Chinese, there are necessarily a good many polite phrases in common use. Many sound stilted and unreal to the ears of a foreigner, but they are used conventionally, and must not be taken too literally any more than similar terms in English. It goes without saying that they are used more freely among educated people, hence discrimination is needed in their use; to address high-flown language to a coolie is to cast pearls before swine. At the same time, as the proverb has it, "No one blames you for being too polite;" *li to ren puh kuai* 禮多人不怪, and it is better to err on the side of excess than defect in this matter, especially as so many of the rising generation have no manners to speak of, natural or acquired.

No attempt is made to give an exhaustive list of such expressions as relate to age, place of birth, etc.; most of them gather round the characters and combinations given below:—

屬[3]	*shuh*	To belong to; to be subject to.	台[2]	*t'ai*	Eminent; exalted.
壽[4]	*sheo*	Old age; long life.	寶[3]	*pao*	Precious; valuable. Treasure.
令[4]	*ling*	To command. To cause. A term of respect.	仰[3]	*i* / *li* } *ang*	To look up to. To rely on.
號[4]	*hao*	A mark; a sign. A number. A name or 'style.'	違[2]	*uei*	To disobey; to oppose.
嚴[2]	*ien*	Stern; dignified.	犬[3]	*ch'* / *k* } *üen*	A dog.
舍[4]	*shæ*	A cottage. In speaking of one's junior relatives=my.	支[1]	*chï*	A branch. To pay; to advance money.
閣[2]	*koh*	A screen.	甲[3]	*ch* / *k* } *iah*	Armour. Finger nails.
愚[2]	*ü*	Stupid; simple.	甫[3]	*fu*	A 'style,' or name.

I have long wished to know you; *chiu-liang* 久仰.

I have not seen you for a long time; *chiu-uei* 久違.

I have been wanting in respect; *shïh-ching* 失敬.

I have not had the pleasure—used in answer to queries as to one's name; *muh ling-chiao* 沒領教.

What is your name (*hao* 號)? *t'ai-fu?* 台甫.

My unworthy name is *Ta-ch'eng; ts'ao tsï Ta-ch'eng* 草字大成.

Kuei 貴 precedes enquiries relating to country, city and residence; *e.g.*,

Which is your honourable country? *Kuei kueh?* or *Kuei kueh shï na-ih kueh?* 貴國 or 貴國是那一國.

I am a native of England; *pi kueh Ing kueh* 敝國英國.

Ling 令 precedes enquiries as to father, mother, son and daughter; as,

How many daughters have you? *chi-uei ling-ai?* 幾位令愛.

Your worthy mother; *ling-t'ang* 令堂.

Your worthy father; *ling-tsuen* 令尊.

我	I, me	To belong to me	我的
你	You	To belong to you	你的
他	He, him	To belong to him	他的
她	She, her	To belong to her	她的
它	It	To belong to it	它的
們	Plural sign		
咱們	We, us (including the person addressed)		
我們	We, us (excluding the person addressed)		
你們	You		
他們	They, them (masculine)		
她們	They, them (feminine)		
它們	They, them (neuter)		
這	This		
這個	This		
這裏	Here		
這麼	So, thus		
這麼樣	So, thus		
這麼樣兒	So, thus		
這麼些	So many		
這麼些個	So many		
這麼些個兒	So many		
這麼些個兒的	So many		
這麼些個兒的東西	So many things		
這麼些個兒的東西都	So many things all		
這麼些個兒的東西都是	So many things all are		
這麼些個兒的東西都是我	So many things all are mine		
這麼些個兒的東西都是我的	So many things all are mine		
那	That		
那個	That		
那裏	There		
那麼	So, thus		
那麼樣	So, thus		
那麼樣兒	So, thus		
那麼些	So many		
那麼些個	So many		
那麼些個兒	So many		
那麼些個兒的	So many		
那麼些個兒的東西	So many things		
那麼些個兒的東西都	So many things all		
那麼些個兒的東西都是	So many things all are		
那麼些個兒的東西都是我	So many things all are mine		
那麼些個兒的東西都是我的	So many things all are mine		
誰	Who		
誰的	Whose		
什麼	What		
什麼的	Whose		
什麼樣	What kind of		
什麼樣兒	What kind of		
什麼樣兒的	What kind of		
什麼樣兒的東西	What kind of things		
什麼樣兒的東西都	What kind of things all		
什麼樣兒的東西都是	What kind of things all are		
什麼樣兒的東西都是我	What kind of things all are mine		
什麼樣兒的東西都是我的	What kind of things all are mine		
哪	Which		
哪個	Which		
哪裏	Where		
哪麼	How		
哪麼樣	How		
哪麼樣兒	How		
哪麼些	How many		
哪麼些個	How many		
哪麼些個兒	How many		
哪麼些個兒的	How many		
哪麼些個兒的東西	How many things		
哪麼些個兒的東西都	How many things all		
哪麼些個兒的東西都是	How many things all are		
哪麼些個兒的東西都是我	How many things all are mine		
哪麼些個兒的東西都是我的	How many things all are mine		

I have long wished to know you.
I have not seen you for a long time.
I have been waiting to receive
I have not had the pleasure
Will you be so kind as to
Shall I have the pleasure of
I am a native of England, and have not been
Where is your honourable country? Are you
Your worthy mother; your
Your worthy father; your

Chia 家 and *shœ* 舍 are the equivalent of 'my' as used below:—

Both my elder and younger brother are at home; *chia hsiong shœ ti tu tsai chia* 家兄舍弟都在家.

Your exalted age?—said to people over fifty years old; *kao cheo?* 高壽.

You sir—more complimentary than *hsien-seng* 先生; *koh-hsia* 閣下.

Your honourable place in the Cycle? *kuei chiah-tsï?* 貴甲子.

What animal presided over the year of your birth, Sir? *Hsien-seng shuh shen-mo tih?* 先生屬甚麽的.

The Sixty Years Cycle.

The Chinese employ two sets of characters to form a Cycle of sixty years. They are used for casting horoscopes, telling ages, etc., and are spoken of as The Heavenly Stems and The Earthly Branches:—

Ten Heavenly Stems.

十天干 *shïh t'ien-kan.*

甲[3] *chiah*	First heavenly stem; the year 1904.			己[3] *chi*	Sixth	heavenly	stem.
乙[1] *ih*	Second	„	„	庚[1] *keng*	Seventh	„	„
丙[3] *ping*	Third	„	„	辛[1] *hsin*	Eighth	„	„
丁[1] *ting*	Fourth	„	„	壬[2] *ren*	Ninth	„	„
戊[4] *u*	Fifth	„	„	癸[3] *kuei*	Tenth	„	„

Twelve Earthly Branches.

十二地支 *shïh-rï ti-chï.*

1.	子[3] *tsï*	11 p.m. to 1 a.m.	1. 鼠[4] *shu*[1]	Rat.
2.	丑[3] *ch'eo*	1-3 a.m.	2. 牛[2] *niu*[14]	Ox.
3.	寅[2] *in*	3-5 a.m.	3. 虎[3] *hu*[9]	Tiger.
4.	卯[4] *mao*	5-7 a.m.	4. 兎[4] *t'u*[1]	Hare.
5.	辰[2] *ch'en*	7-9 a.m.	5. 龍[2] *long*[14]	Dragon.
6.	巳[4] *sï*	9-11 a.m.	6. 蛇[2] *shœ*[14]	Snake.
7.	午[4] *u*	11 a.m. to 1. p.m. The year 1894.	7. 馬[3] *ma*[11]	Horse.
8.	未[4] *uei*	1-3 p.m.	8. 羊[2] *iang*[9]	Sheep.
9.	申[1] *shen*	3-5 p.m.	9. 猴[2] *heo*[1]	Monkey.
10.	酉[3] *iu*	5-7 p.m.	10. 雞[1] *chi*[9]	Fowl.
11.	戌[1] *hsüh*	7-9 p.m.	11. 犬[3] *ch'üen*[14]	Dog.
12.	亥[4] *hai*	9-11 p.m.	12. 猪[1] *chu*[23]	Pig.

The Chinese use these Twelve Branches for a number of purposes. Most people can say them off in order, and it is worth while for us to learn them off too. They are used to denote:—

1. The 12 hours of the day as indicated above; a Chinese hour being equal to two English hours;
2. The months, the first month being *in* 寅;
3. The signs of the zodiac, Aries being *tsï* 子;
4. The 12 points of the Chinese compass, North being *tsï* 子;
5. Cycles of 12 years, also cycles of 12 days.

The corresponding symbolical animals similarly preside over years and days, and every Chinaman knows the animal that presided over (*shuh* 屬), the year in which he was born. He often quotes his age by mentioning the animal, and on hearing the animal he can rapidly calculate the corresponding age.

The Stems and Branches are combined to form a curious Cycle of Sixty Years, *hua chiah tsï* 花甲子. The mode of combination is as follows:—The present cycle began in 1864 and that year was *chiah-tsï* 甲子, the first stem and first branch; 1865 was *ih-ch'eo* 乙丑, the second stem and second branch; and so on. In 1874, the stems being exhausted, the first was used again with the eleventh branch, forming *chiah-hsüh* 甲戌; 1875 was *ih-hai* 乙亥, the second stem and the twelfth branch; while in 1876 the branches being exhausted the third stem was used with the first branch forming *ping-tsï* 丙子; and so on. It is obvious that in sixty years the ten stems will have been used six times and the twelve branches five times, so that the sixtieth year 1923 will be the last in both lists, viz., *kuei-hai* 癸亥; and in the following year the Cycle will begin again. The combination which marks the year is known as *sui ts'i* 歲次 the order of the year—according to the cyclic characters.

This, and the still more inconvenient system of quoting the year of an Emperor's reign, are the only methods the Chinese have had up till recently of computing dates.

The "*pah-ko tsï*" 八個字 are four sets of stems and branches, and indicate the year, the month, the day and the hour of a Chinaman's birth. In the case of a contemplated matrimonial engagement the two sets of "*pah-ko tsï*" 八個字 are submitted (by the parents of the parties, of course) to a competent astrological authority, who compares the two (*p'ai pah-tsï* 排八字) and predicts without hesitation whether or not the marriage will turn out fortunate. The formal exchange of the "*pah-ko tsï*" constitutes an engagement.

NOTE.—The Chinese way of reckoning age is quite different from ours. Instead of reckoning a child one year old on the first anniversary of its birth, they reckon it one year old at any point of the year in which it was born. The following year (beginning from their New Year's day) they reckon it 2 years old; so that in Chinese reckoning a child may be two years old before in English reckoning it is fully one. From this it will be seen that the age of a person, according to the Chinese mode of reckoning, is at least one and often two years more than according to ours. The commencement of the

Chinese New Year varies between the 21st of January and the 19th of February. From this time to our next birthday we are reckoned by the Chinese to be two years older than we reckon ourselves to be; while from our birthday to the following Chinese New Year they reckon us one year older than we reckon ourselves. Of course the few weeks at the beginning of our year before their year commences have the same *chiah-tsï* as the previous year.

NOTES.—*a.* Scissors are called *chien-tsï* 剪子 in the South, *chiao-tsï* 鉸子 in the North, and *chien-tao* 剪刀 in the West; 剪 *chien* and 鉸 *chiao* are both used as verbs.

b. *Ch'iang* 槍 is also written 鎗.

c. *T'eo* 頭 is added to *chen* 枕 in colloquial.

MISCELLANEOUS EXAMPLES. 句雜

I am loath for you to go; *o shæ-puh-teh ni tseo.*
That child is repeating his lesson; *na-ko hai-tsï pei-shu.*
This load is very heavy; *chæ tan tong-hsi chong teh-hen.*
The rent of that two storied building is $20.00 a month; *na-ko leo-fang tsu rï-shïh-k'uai ch'ien ih-ko üeh.*
Four men surrounded him; *sï-ko ren pa t'a uei-chu liao.*
The meeting then broke up; *huei chiu san liao.*
Tears covered the girl's face; *na-ko ku-niang man mien liu lei.*
Chinese shave their heads; foreigners cut their hair; *Chong-kueh ren t'i t'eo; Uai-kueh ren chien t'eo-fah.*
A coat and pair of trousers; *ih-chien kua-tsï ih-t'iao k'u-tsï.*
All should observe the Lord's Day; *ren-ren tu kai sheo li-pai.*
Four men were baptized on the 6th; *ts'u-luh iu sï-ko ren sheo-hsi.*
The devil does nothing but injure people; *mo-kuei chin hai ren.*

Translate:—What business is it of yours? What objection is there to sleeping on a foreign pillow? I have come on purpose to see you. The soldiers of ancient times used bows and arrows; soldiers of the present day use guns and cannon. Tell him to saddle the horse. Forty men surrounded him all armed with rifles, and though he was mounted on a good horse, he could not escape. I am hungry; I have not yet had food. It has rained heavily these last few days, but it has cleared up to-day. Some were starved to death, others frozen to death; beggars all died of starvation. Though he was poor, still he contributed $3.00, and was desirous of contributing more. Soldiers have ability developed by practice. He broke one of his legs by a fall. This thing has been drying in the sun two days, and it is still not dry. The appearance of a Russian is very different from the appearance of a Japanese; the one is tall, the other is short. Does he understand German? Yes, more or less. All who believe in Christ may be baptized. It is most important to observe Sunday. Men err in worshipping their ancestors; the One they should worship is God. The Saviour chose twelve disciples, and kept them with Him to prepare them to go and preach everywhere.

Writing Exercise:—親 散 論 跟 件 實 講 站 倒 放 叉 R. 29; 高 R. 189.

READING LESSON XXVI. 第二十六要轉

日本漸興

The Development of Japan.

如今中國二十幾省、都有日本人、早年間除了靠海的幾省以外、別的省中找不着一個、就是現在有許多沒有出過門的中國人、看見他們還是認他爲別省的中國人、這也難怪、何以呢、因他相貌和本地人相[1]似、眼睛頭髮都是黑的、身量也矮、他們也學了一口中國話。若問人、他們的國看那一方、十個有八九個必然說、不知道看那一方、其實這國離中國不遠、不過隔一道海、至多有兩三天就到了。這幾十年日本國比先前大[2]不相同、皇上臣子、早年間打發許多年輕的學生到各國去學、無論是文的武的、是生意買賣場中、凡與本國有益的事、都要學熟了、回來教別人學、所以現在東洋[3]雖是沒有多大、不過是幾千海島連[4]成一大海島的、還是有火車、電綫、電車、電氣燈、火輪船、兵船、並有各樣外國學來的本事。不說旁的、光說他打仗

1. *Hsiang-sï* 相似 Resembling; like.
2. *Ta puh hsiang-t'ong* 大不相同 Greatly different from.
3. *Tong-iang* 東洋 Another name for Japan.
4. *Lien-ch'eng* 連成 Connected together and become.

READING LESSON XXVI. 第二十六 讀 本

日本開國

The Development of Japan.

北京話的文言成分比南方話多得多。

小林對人說，他在一個月內學會了五百個漢字。

到北京以後，他每天學習十個漢字。

他的進步很快。

他學了三個月漢語，就能夠用漢語和人談話了。

他的發音很正確，不像英國人那樣帶有口音。

他的漢語說得很流利，不過他的語法還有錯誤。

他學習漢語的方法很特別。

他不看書，不寫字，只聽人說話。

他說，這樣學習漢語最有效。

他的老師是一位中國女教師，姓王。

王老師教他說話，糾正他的發音。

他每天跟王老師練習兩個小時。

他的漢語水平進步很快。

他的朋友都很驚訝。

他們問他學習的秘訣。

他說，秘訣就是多聽、多說、多練。

他的漢語說得越來越好了。

他的中國朋友都稱讚他。

他們說他的漢語說得比很多中國人還要好。

他的老師也很滿意。

他說他是她教過的最優秀的學生。

他的漢語水平已經達到了流利的程度。

他可以用漢語進行各種各樣的交流。

他的漢語能力為他的工作帶來了很多便利。

他的公司派他去中國出差。

他在中國工作了兩年。

他的漢語幫助他與客戶建立了良好的關係。

他的客戶都很喜歡他。

他的漢語水平讓他的公司獲得了很多訂單。

他的公司因此獲得了很大的利潤。

他的老闆對他的工作非常滿意。

他的老闆決定給他加薪。

他的薪水增加了百分之二十。

他的生活變得更加富裕了。

他的漢語學習之路並沒有結束。

他繼續學習漢語，希望能夠達到母語者的水平。

他每天都花一個小時學習漢語。

他的漢語水平繼續提高。

他的漢語說得越來越流利。

他的發音越來越標準。

他的語法越來越準確。

他的詞彙量越來越大。

他的漢語能力越來越強。

他的漢語水平已經達到了專業水平。

他的漢語能力為他的職業發展提供了很多機會。

他的漢語能力為他的生活帶來了很多樂趣。

他的漢語能力為他的人生帶來了很多意義。

他的漢語學習之路是一個不斷進步的過程。

他的漢語學習之路是一個不斷挑戰的過程。

他的漢語學習之路是一個不斷成長的過程。

他的漢語學習之路是一個不斷豐富的過程。

他的漢語學習之路是一個不斷充實的過程。

他的漢語學習之路是一個不斷完善的過程。

他的漢語學習之路是一個不斷提高的過程。

他的漢語學習之路是一個不斷深化的過程。

他的漢語學習之路是一個不斷昇華的過程。

他的漢語學習之路是一個不斷超越的過程。

他的漢語學習之路是一個不斷創新的過程。

他的漢語學習之路是一個不斷發展的過程。

他的漢語學習之路是一個不斷進步的過程。

他的漢語學習之路是一個不斷成功的過程。

他的漢語學習之路是一個不斷輝煌的過程。

他的漢語學習之路是一個不斷燦爛的過程。

他的漢語學習之路是一個不斷美好的過程。

他的漢語學習之路是一個不斷幸福的過程。

他的漢語學習之路是一個不斷快樂的過程。

他的漢語學習之路是一個不斷滿足的過程。

他的漢語學習之路是一個不斷豐收的過程。

他的漢語學習之路是一個不斷收穫的過程。

他的漢語學習之路是一個不斷成長的過程。

他的漢語學習之路是一個不斷進步的過程。

他的漢語學習之路是一個不斷前進的過程。

他的漢語學習之路是一個不斷向上的過程。

他的漢語學習之路是一個不斷向前的過程。

他的漢語學習之路是一個不斷向好的過程。

他的漢語學習之路是一個不斷向美的過程。

他的漢語學習之路是一個不斷向善的過程。

他的漢語學習之路是一個不斷向真的過程。

他的漢語學習之路是一個不斷向光的過程。

他的漢語學習之路是一個不斷向陽的過程。

他的漢語學習之路是一個不斷向暖的過程。

他的漢語學習之路是一個不斷向春的過程。

他的漢語學習之路是一個不斷向夏的過程。

他的漢語學習之路是一個不斷向秋的過程。

他的漢語學習之路是一個不斷向冬的過程。

他的漢語學習之路是一個不斷向年的過程。

他的漢語學習之路是一個不斷向歲的過程。

他的漢語學習之路是一個不斷向時的過程。

他的漢語學習之路是一個不斷向日的過程。

他的漢語學習之路是一個不斷向月的過程。

他的漢語學習之路是一個不斷向星的過程。

他的漢語學習之路是一個不斷向雲的過程。

他的漢語學習之路是一個不斷向雨的過程。

他的漢語學習之路是一個不斷向雪的過程。

他的漢語學習之路是一個不斷向風的過程。

他的漢語學習之路是一個不斷向霜的過程。

他的漢語學習之路是一個不斷向露的過程。

他的漢語學習之路是一個不斷向霧的過程。

他的漢語學習之路是一個不斷向虹的過程。

他的漢語學習之路是一個不斷向霞的過程。

他的漢語學習之路是一個不斷向電的過程。

他的漢語學習之路是一個不斷向雷的過程。

他的漢語學習之路是一個不斷向雹的過程。

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他的漢語學習之路是一個不斷向雨的過程。

他的漢語學習之路是一個不斷向風的過程。

他的漢語學習之路是一個不斷向霜的過程。

他的漢語學習之路是一個不斷向露的過程。

他的漢語學習之路是一個不斷向霧的過程。

他的漢語學習之路是一個不斷向虹的過程。

他的漢語學習之路是一個不斷向霞的過程。

他的漢語學習之路是一個不斷向電的過程。

他的漢語學習之路是一個不斷向雷的過程。

他的漢語學習之路是一個不斷向雹的過程。

的本事、跟[1]造兵船的本事、就可以看得出來。不到十年前、他與俄羅斯[2]失了和、兩國就打[3]起來、俄羅斯人本是看[4]不起日本人、以爲他們不知道打仗、也沒有學會了兵法[5]、但日本人從多年就暗暗的預備好了、買了鎗砲、練了兵、學會打仗的新法、不用弓箭、早已打發武官往德國去、假[7]作不知擺陣[8]、不懂兵法的樣子、故意裝呆[9]哄人、口是甜的心是苦的。又跑到英國去、請了些兵船上的官來幫忙、教他們下水雷[10]、造些風快的魚雷[11]船、與厚鐵身子的兵船、這船上的砲又大又靈、一開砲子[12]就能飛幾十里地、所以俄羅斯人和他們交戰[13]、不管是在水面上、是在旱地上、就打了敗仗、叫日本人打[15]一仗勝一仗、末末了把俄羅斯人打到北邊去、以後兩國打[16]穀了、就彼此商量、可以立[17]和約、再不

1. *Ken* 跟 Together with.
2. *Shih ho* 失和 Lost harmony—ceased to be on friendly terms.
3. *Ta ch'i-lai* 打起來 Commenced hostilities.
4. *K'an puh ch'i* 看不起 Looked down upon; despised.
5. *Hsioh huei liao* 學會了 To become proficient in by study.
6. *Ping fah* 兵法 Military tactics.
7. *Chia tsoh . . . tih iang-tsi* 假作 . . . 的樣子 To put on a . . . . . manner; to act as though . . . . .
8. *Pai³ chen⁴* 擺陣 Disposition of troops for battle.
9. *Chuang¹ tai¹* 裝呆 Pretended to be simpletons.
10. *Shui³ lui²* 水雷 Water thunder—torpedoes. 下水雷 To discharge torpedoes.
11. *Ü lui ch'uan* 魚雷船 Torpedo boats.
12. *P'ao-tsi* 砲子 Cannon shot.
13. *Chiao chang* 交戰 To join battle.
14. *Ta liao pai chang* 打了敗仗 Fought a losing battle; were defeated.
15. *Ta ih chang sheng ih chang* 打一仗勝一仗 Won every battle they fought.
16. *Ta keo liao* 打彀了 Had enough of fighting.
17. *Lih ho-ioh* 立和約 To draw up a treaty of peace.

WALKER
W. J. D.
ST. LOUIS
MO.

打了、講定了、就打發大官上美國去、在那裏把事情說[1]好了、所以現今兩[2]下就如兄如弟、我[3]買你的貨、你買我的貨、你在我這邊做生意、我在你那裏做買賣。但高麗人吃了他們兩國的苦、先是因有多少兵從他那裏過、軍裝[4]兵餉[5]都得[6]給他們搬運[7]、有車裝的、有馬馱的、也有小車推的、把他的莊稼就弄的不[8]像個樣子了。就是現在高麗人也要聽東洋人的吩咐、他們的皇上成了有名無實、國裏一切的事、都在[9]東洋人的手下、像甚麼郵政局的信票、凡所用的都是日本印的、火車站都是日本人管的、各衙門也是歸[10]他們管、大概用不了幾年高麗就要成爲日本的一個小屬國了、[11]卻有一樣、自從日本人上他們那裏去住[12]下、各買賣比早年大得好幾百倍了、眞是一朵黑雲其中也有好雨、樣樣事都是苦盡甜來[13]、

1. *Shoh hao liao* 說好了 To come to satisfactory terms.
2. *Liang hsia* 兩下 Both parties.
3. *O . . . ni* 我 . . . 你 A mode of speaking of two parties; neither pronoun has any reference to the speaker.
4. *Chüin¹-chuang¹* 軍裝 Military accoutrements.
5. *Ping¹-hsiang³* 兵餉 Rations for troops.
6. *Teh* 得 Here=must; were bound to.
7. *Pan ün* 搬運 To transport.
8. *Puh hsiang ko iang-tsi* 不像個樣子 Different from its normal appearance in an inferior sense.
9. *Tsai . . . sheo hsia* 在 . . . 手下 Beneath the hand—under the control of.
10. *Kuei t'a-men kuan* 歸他們管 Is governed by them.
11. *Shuh³ kueh²* 屬國 A tributary kingdom; a dependency.
12. *Chu-hsia* 住下 To settle down; to dwell.
13. *K'u chin t'ien lai* 苦盡甜來 Sweet after bitter; "the sweet bye-and-bye."

支那滿蒙事情研究所

其他中某主筆一名，記者數名等共計十四人，於昨日午前十時，乘坐滿鐵專車，抵達旅順。

旅順方面，由關東廳警務局長，及旅順民政署長，率領警察官吏，出迎於車站。

當日本日露戰役時，我軍攻擊旅順要塞，最激烈之二〇三高地，及東鶏冠山北堡壘等，均已保存，以備遊覽。

LESSON XXVII 第二十七課

LESSON XXVII. 課七十二第

保[2] *pao* To warrant; to insure. To guarantee. To protect.

阿[4] *a* A final particle.

碎[4] *sui* Fragments. Broken.

巡[2] *hs* / *s* *üin* To go on circuit. To patrol.

掌[3] *chang* The palm of the hand; the sole of the foot. To manage; to control.

警[3] *ch* / *k* *ing* To warn; to admonish.

岡[1] *kang* A mound.

野[3] *ie* Wild; rustic; savage. A wilderness.

嚇[4] *heh* / *hsiah* To scare; to intimidate.

彩[3] *ts'ai* Ornamented; gay. A prize.

顏[2] *ien* Colour. The face.

色[4] *seh* Colour. Lust. Sort; kind.

監[1,4] *ch* / *k* *ien* To inspect; to oversee. A jail.

牢[2] *lao* A prison. Firmly; secure.

瑟[4] *seh*[1] A large guitar.

販[4] *fan* To traffic; to deal in.

憂[1] *iu* Grief; sad. Mournful.

悶[4] *men* Sorrowful; melancholy.

獸[4] *sheo*[9] Brutes; wild beasts.

染[3] *ran* To dye. To infect. To 'catch,' as a disease.

捆[3] *k'uen* To bind; to tie up.

瞞[2] *man* To hoodwink; to blind.

嫌[2] *hsien* To dislike. To object to. Suspicion.

撕[1] *si* To tear; to rend.

稍[3] 微[2] *shao-uei* Slightly; a little.

珠[1] 子[3] *chu-tsï*[35] Pearls.

葡[2] 萄[2] *p'u-t'ao* Grapes.

點[3] 心[1] *tien-hsin* Sweetmeats; confectionery.

監[1] 牢[2] *chien-lao*[1,13] A prison.

憂[1] 悶[4] *iu-men* Mournful; sorrowful.

顏[2] 色[4] *ien-seh* Colour.

自[4] 然[2] *tsï-ran* Of course; naturally.

巡[2] 警[3] 局[2] *hsüin-ching-chüh* A police station.

站[4] 岡[1] 的[1] *chan-kang-tih* A policeman.

Assent: how emphasized.

1. Simple affirmation and denial, assent and dissent are expressed by 是 *shï* and 不是 *puh-shï*. But when to this is added emphasis, and the thought that something must be so in the nature of the case these are insufficient. This is expressed in the following manner:—

Of course; you are right; *k'o-puh-shï* 可不是.
You bet! no mistake about that! *kan-tsï* 敢自.
Why ask that? Of course not; *na hai uen?* 那還問.
What are you talking about? *na lai-tih hua?* 那來的話.
That is certain; *na shï ih-ting-tih* 那是一定的.

謀事在人, 成事在天 *Man proposes, Heaven disposes.*

It is needless to speak of that; *na shī puh-iong shoh-tih* 那是不用說的.

That goes without saying; *na shī puh-iong chiang-tih* 那是不用講的

Final Particles.

2. The Chinese use a good many final particles in ordinary conversation, the commonest of which is *a* 阿. Beginners should use it sparingly until they have observed how and when the people round them use it, as if misplaced, it has a tendency to make the speaker look ridiculous. There are other particles such as 喇 *la*; 哩 *li*; and 哪 *na*; the latter commonly following a word which ends with '*n*'.

Supplementary: Lessons VIII and IX.

3. *K'en* 肯 is employed colloquially in the sense of 'Readily; rapidly; easily;' *e.g.*,

Horses easily fall sick; *ma k'en seng ping* 馬肯生病.

My child is growing rapidly; his won't grow; *o-tih hai-tsï k'en chang; t'a-tih hai-tsï puh k'en chang* 我的孩子肯長, 他的孩子不肯長.

This ground dries up rapidly; *chœ-ko ti k'en kan* 這個地肯乾.

Chia 家 is added to many words; sometimes to indicate 'a class' and at other times to denote 'an individual'; *e.g.*,

People; individuals; *ren-chia* 人家.

State; country; *kueh-chia* 國家.

Women; females; *fu-tao-chia* 婦道家

An elderly person; *lao-ren-chia* 老人家

Officials; *kuan-chia* 官家.

Merchants; business men; *shang-chia* 商家.

Shopkeepers; *p'u-chia* 鋪家.

At home with the mother—of a woman; *tsai niang-chia* 在娘家.

I have come to look for a person named Li; *o lai chao Li chia* 我來找李家.

A steward; *kuan-chia* 管家.

T'ai 太 is employed indiscriminately in the South, but in the North it is often replaced by 忒 *t'eh* when anything of an unsatisfactory nature is in question; *e.g.*,

A string of cash is too little; *ih-tiao ch'ien t'eh shao* 一吊錢忒少.

Ko 過 'To pass over', is also used to denote a going beyond the mark; it may be used alone or take either 逾[2] *ü;* To pass over; to exceed; or 於[2] *ü* In; on; or 分 *fen; e.g.*,

His language is beyond all bounds; *t'a shoh-hua t'ai ko liao fen* 他說話太過了分.

There is no need to be excessively grieved; *puh-pih ko-ü shang-hsin* 不必過於傷心.

It is useless to speak of that; no one pays much attention to it 說 這 個 沒 用 的

That goes without saying; no one pays any attention to it 不 用 說 的

Final Particles.

2. The Chinese use a good many final particles to enforce certain ideas. The common mouse of which is a 罷. Its use should be learned simply until they have observed how and when the people round them use it, as it is misplaced, it has a tendency to make the speaker look ridiculous. There are other particles such as 麼 嗎 啊 呢 and 吧; the latter commonly following a word which ends with 嗎.

Supplementary: Lessons VIII and IX.

3. 人 is employed colloquially in the sense of "deadly, awfully; really"; e.g.,

He was really ill sick; 他 眞 有 病 人 麼

My child is growing rapidly, his work's great; 小 孩 兒 長 的 快 人 了, 他 的 活 計 好 人 了.

This ground dries up rapidly; 這 塊 地 乾 的 快 人 了.

人 is added to many words; sometimes 家 is added to other words; sometimes both are used at other times to denote "an individual", e.g.

People; individuals; 人 家

State; country; 國 家

Woman; female; 女 人 家

An old lady; 老 太 太

Children; 孩 子 們

Other people; 別 人

Fellow-pupils; 同 學 們

Fellow-servants; 同 事 們

Let him who does it—it's woman's work; 誰 做 誰 去 罷

I have come to look for a person named 王 二 的 來 了

A visitor; a stranger; 客 人

To 人 is applied to indicate certainly to the death, but by no means is it always employed in that sense, meaning [illegible]

[illegible]

[illegible]

[

[illegible] as a superlative is aspirated (thus) [illegible] and phrases which denote the highest degree are —

[illegible]	頂 The top-most of a [illegible] Uppermost. Extremely; most.
[illegible]	最 All. The utmost; the extreme.
[illegible]	凡 Used in the sense of pleasant or painful.
	甚 Very.
	十分 Ten tenths; perfectly, entirely.

Desirable or the extreme; delightful.
Extremely low-spirited; very disheartened.
The very last; the most-final 最末了.
The innermost room; most-in-side-ward room 最裏頭的房子.
He is more than quite a home at it; he has much the advantage (of him) 他是比最高十分到家.
He is more thoroughly acquainted; he knows it all 他是比最最熟悉的.
He is the mighty at home in Chinese; China-land has for him 他是中國話最高的.
You is joined to 面 to and used in the same sense as 所了 [illegible], with the exception of '; e.g.,
With the exception of Mr. Pien, who would dare to remove [illegible] 除了卞老爺以外誰敢動他的東西.
[illegible] pure from there is no one able to manage it; [illegible] 除了那裏沒有人能管.
[illegible] these reasons 因[illegible]故 [illegible] [illegible] [illegible] 緣故.
[illegible] only; other words in common use denote limitation as —

[illegible]	單 Only, alone.
[illegible]	獨 Single, alone. Unique.
[illegible]	止 Only; merely.
[illegible]	僅 Merely; barely; scarcely.
[illegible]	祇 Only; merely.
[illegible]	不過 Only; merely; nothing more than.
[illegible]	只 Only; merely.
[illegible]	惟 Only; merely.
[illegible]	但 Only; merely.
[illegible]	僅僅 Only; merely.
[illegible]	祇是 Only; merely.
[illegible]	單單 Only; merely.
[illegible]	獨獨 Only; merely.
[illegible]	只是 Only; merely.
[illegible]	惟是 Only; merely.
[illegible]	但是 Only; merely.
[illegible]	僅僅是 Only; merely.
[illegible]	單單是 Only; merely.
[illegible]	獨獨是 Only; merely.
[illegible]	不過是 Only; merely.
[illegible]	祇是 Only; merely.
[illegible]	單是 Only; merely.
[illegible]	獨是 Only; merely.
[illegible]	止是 Only; merely.
[illegible]	僅是

Ting 頂 in some districts as a superlative is aspirated (*t'ing*). Other common words and phrases which denote the highest degree are :—

極[2] *ch* / *k* *ih* The ridge-pole of a house. The utmost point. Very.

最[4] *tsui* Exceedingly; most.

儘[4] *ch* / *ts* *in* All. The utmost; the extreme.

得荒 *teh-huang* Used in the North in connection with anything unpleasant or painful.

着實 *choh-shïh* Thoroughly; in deed and in truth.

到家 *tao-chia* Fully; thoroughly. 'At home' at anything.

極其 *chih-ch'i* A strengthened form of 極.

甚 *shen* Any. Very.

十分 *shïh-fen* Ten-tenths; perfectly; entirely.

Detestable in the extreme; *chih-ch'i k'o-u* 極其可惡.

Extremely low-spirited; *men teh-huang* 悶得荒.

The very last; *chin moh-moh-liao* 儘末末了.

The innermost room; *chin-li-pien-tih na-ko fang-tsï* 儘裏邊的那個房子.

He is not yet quite at home at it; *t'a hai muh iu shïh-fen tao-chia* 他還沒有十分到家.

He has now thoroughly repented; *t'a hsien-tsai choh-shïh-tih huei-kai* 他現在着實的悔改.

He is thoroughly at home in Chinese; *Chong-kueh hua t'a i-ching hsioh tao-chia* 中國話他已經學到家.

Ts'o 錯 is joined to 過 *ko* and used in the same sense as 除了 *ch'u-liao*, 'with the exception of'; *e.g.*,

With the exception of Mr. Pien, who would dare to reprove him? *ts'o-ko Pien hsien-seng shui kan shoh t'a?* 錯過邊先生誰敢說他.

Apart from him there is no one able to manage it; *ts'o-ko t'a muh iu neng pan tih* 錯過他沒有能辦的.

So far, in these Lessons 但 *tan* and 光 *kuang* have been used for 'only'; other words in common use denoting limitation are :—

只[3] *chï* Only; but.

單[1] *tan* Single; alone. An account; a bill. Unlined.

專[1] *chuan* Only; specially; solely.

獨[2] *tuh* Single; alone; solitary.

寡[3] *kua* Few; little. Friendless. Used colloquially largely in Southern Mandarin.

專門 *chuan-men* Solely; entirely.

味[4] *uei* Flavour; taste.

一味的 *ih-uei-tih* Devoted to; uniformly.

只得 *chï-teh* or 只能 *chï-neng* The only thing possible was to . . . .

Jesus gave Himself up to doing good and healing the sick; *Je-su chuan-men tso hao sï, i ping-ren* 耶穌專門做好事, 醫病人.

He does nothing but injure us; *t'a ih-uei-tih hai o-men* 他一味的害我們.

Only the one establishment; *chi ts'i ih chia* 只此一家.

He only was left; *tan sheng-hsia t'a ih ko ren* 單賸下他一個人.

He does not devote himself to the business at all; *tsoh sï ih-tien-ri puh chuan-hsin* 作事一點兒不專心.

He says he will come; he has no intention of doing so; *t'a kua shoh lai, t'a ping puh lai* 他寡說來, 他並不來.

Money and Exchange.

In addition to the Vocabulary in Lesson IX, the following terms relating to money are in constant use:—

值[4] *chih*	To be worth; value.
賺[4] *chuan*	To make money; to earn.
折[2] *cheh*	To discount; to abate.
賒[1] *shœ*	To buy or sell on credit.
欠[4] *ch'ien*	To owe; deficient.
利[4] *li*	Profit.
押[1] *iah*	To detain in custody; to suppress.
搭[1] *tah*	To add to.
扣[4] *k'eo*	To deduct; to discount.
鷹[1] 洋[2] *ing-iang*	Mexican dollars.
本[3] 洋[2] *pen-iang*	Spanish dollars.
長[3] 價[4] *chang-chia*	To rise in price.
跌[1] 價[4] *tieh-chia*	To fall in price.
成[2] 色[4] *ch'eng-seh*	Fineness, 'touch,' or purity of silver.
捨[3] 本[3] *shœ-pen*	To fail in business.
賒[1] 賬[4] *shœ-chang*	Credit; to run up a score.
戥[3] 子[3] *teng-tsï*	A small balance used in weighing silver.
扣[4] 頭[2] *k'eo-t'eo*	Discount.

The dollar is at .72; *iang-ch'ien tsoh ch'ih ch'ien ri* 洋錢作七錢二.

To-day a Mexican dollar is worth .71 (of a tael); *chin-t'ien ing-iang hoh-ch'ih ch'ien ih fen in-tsï* 今天鷹洋合七錢一分銀子.

The value of a Spanish dollar is Tls. .75; *pen-iang tsoh ch'ih ch'ien u* 本洋作七錢五.

How many cash to a dollar? *hoh to-shao ch'ien ih-k'uai?* 合多少錢一塊.

How much silver is a dollar worth? *ih-k'uai iang-ch'ien hoh to-shao in-tsï?* 一塊洋錢合多少銀子.

Three taels plus five hundred cash; *san liang in-tsï tah u peh ko ch'ien* 三兩銀子搭五百個錢.

Take the average (between two or more amounts); *ih la-rï suan* 一拉兒算.

How much in all? *ih-tsong iu to-shao?* 一總有多少.

Add it up; *shah ko tsong-rï* 殺個總兒.

Pay a half, and leave a half unpaid; *kuei ih pan iah ih pan* 歸一半押一半.

Less than it cost; under cost price; *puh keo pen* 不彀本.

Worthless; *puh chih ch'ien* 不值錢.

Enquire the market price; *ta-t'ing hang-shï* 打聽行市.

Unable to change (money) for the full price; *huan puh tao hang-shï* 換不到行市.

In ordinary cases amounts are reckoned to two places of decimals, but bankers and others extend their calculations to five places of decimals, as shown in the following Table :—

10	*huh*	忽[1]	an atom = 1	*si*	絲	a filament.
10	*si*	絲[1]	= 1	*hao*	毫	a hair.
10	*hao*	毫[2]	= 1	*li*	釐	a grain.
10	*li*	釐[2]	= 1	*fen*	分	a hundredth.

One of the first things the beginner needs to know about is Exchange; he may perhaps find some of his difficulties on the subject lightened by considering the following :—

Dollars and taels are exchanged, or sold, for cash. To find the value of either the whole or part of a dollar or a tael, all that is needed is to multiply the amount by the rate; *e.g.*,

What is the value in cash of \$30.69 @ 1,120 cash a dollar?

\$30 @ 1,120 = 1,120 × 30 = 336,000
+\$$\frac{69}{100}$ @ 1,120 = $\frac{1120}{1}$ × $\frac{69}{100}$ = 772$\frac{4}{5}$
} = 34,372$\frac{4}{5}$ cash. *Ans.*

Or more simply, to multiply decimally—\$30.69 × 1,120 = 34,373 cash: Answer. It should be noticed that this answer is slightly larger than the one given above. The rule in such cases is to add 1 when the remainder is over a half.

How many cash is Tls. .36 worth @ 1,560 cash per tael? 1,560 × .36 = 562 cash. *Ans.*

It follows that to convert cash into dollars or taels all that is needed is to reverse the above process; *e.g.*,

How many dollars should I receive for 189,645 cash @ 1,040 per \$1? 189,645 ÷ 1,040 = \$182.35. *Ans.*

How many taels will 2,650 cash realize if silver changes @ 1,520 cash per Tl. 1? 2,650 ÷ 1,520 = Tls. 1.74. *Ans.*

The conversion of dollars into taels, or taels into dollars proceeds as above; *e.g.*,

a. What is the value in taels of \$4, the dollar being at .72?

100 dollar cents = tael cents 72
∴ 1 „ „ = „ „ $\frac{72}{100}$
Hence 400 „ „ = „ „ $\frac{72 \times 400}{100}$ = Tls. 2.88. *Ans.*

Or, more simply, \$1 is worth .72 tael cents, ∴ \$4 × .72 = required answer in taels. *Ans.* Tls. 2.88.

b. What is the value in taels of \$8.65, the dollar being at .73?

\$1 is worth .73 tael cents ∴ \$8.65 × .73 = required answer in taels. *Ans.* Tls. 6.31.

c. What is the value in dollars of Tls. 5, the dollar being at .71?

Value of 71 tael cents = 100 dollar cents.
∴ „ „ 1 „ „ = $\frac{1}{71}$ of 100 dollar cents = $\frac{100}{71}$.
Hence „ „ 500 „ „ = $\frac{100 \times 500}{71}$ = \$7.04. *Ans.*

Or, more simply, Tl. 1 = 100 cents ∴ Tls. 5 = 500 cents; hence 500 ÷ .71 = required answer in dollars. *Ans.* \$7.04.

d. What is the value in dollars of Tls. 86.92, the dollar being at 73 tael cents? Tls. 86.92÷.73=$119.07. *Ans.*

All the cases which arise in dealing with taels and dollars may be summed up in the following brief rules:—

1. To find taels, when the rate is given *in taels, multiply* the given number of dollars by the rate; *e.g.*,

How many taels are in $150 @ .73?

According to the rule the answer is 150×.73=Taels 109.50. *Ans.*

2. To find taels, when the rate is given *in dollars, divide* the given dollars by the rate; *e.g.*,

How many taels are in $63.75 @ $1.37 per tael?

63.75÷1.37=Taels 46.53. *Ans.*

3. To find dollars, when the rate is given *in taels, divide* the given taels by the rate; *e.g.*,

How many dollars are in taels 100 @ .725 taels?

100÷.725=$137.93. *Ans.*

4. To find dollars, when the rate is given *in dollars, multiply* the given taels by the rate; *e.g.*,

How many dollars in Taels 112.15 @ $1.37?

112.15×1.37=$153.64. *Ans.*

N.B.—In all cases there must be more dollars than taels; fewer taels than dollars.

In a country where silver is largely used in an uncoined state, and passes from one person to another as the equivalent of so many ounces, it is evident there must be some standard by which to test its quality. In some large centres there is a Valuation Bureau called *Kong-ku chüh* 公估局, where silver in local use is tested and stamped; its quality in relation to the standard being thus officially certified. This standard of fineness or purity, technically termed 'touch,' is known as *ch'eng-seh* 成色, 'perfect colour,' owing to the fact that impure silver is detected by (among other things) discolouration. *Ch'eng-seh* thus expresses the standard quality of pure silver and roughly corresponds to the English 'Par' or 100. The actual quality of silver is stated in relation to this standard, but the manner of stating it is the opposite of the English method. For instance we speak of five out of a hundred as 5 per cent., of two and a half out of a hundred as 2½ per cent., etc., but the Chinese express the same by stating what is left when the percentage is removed. This obtains in speaking of *cash*, *discount*, and *percentage*; *e.g.*,

Silver at 5 per cent; *chiu u in-tsi* 九五銀子 The ten (*shih* 十) in such cases is understood, not expressed.

Silver at 3½ per cent; *chiu luh u in-tsi* 九六五銀子.

Note that 'a half' is expressed decimally=.5.

This cash is 2 per cent. short; *chœ shi chiu pah ch'ien* 這是九八錢.

[illegible]

[illegible]

[illegible]

He deducts 3 per cent.; *t'a k'eo san fen ch'ien* 他扣三分錢.

No discount is allowed in buying odds and ends; *mai ling-sui tong-hsi muh iu k'eo-t'eo* 買零碎東西沒有扣頭.

If an account is reckoned at 20 per cent., a thousand cash only equals 800; *chuo pah cheh suan chang, ih tiao ch'ien chi suan pah peh* 照八折算賬, 一吊錢只算八百.

In many places money is forwarded from place to place by means of drafts procured at native banks. The percentage charged varies according to circumstances, but whatever the sum total may be it is usually distributed over some or all of the following heads:—

Difference of scale; *hsiao p'ing* 小平.

Discount; *k'eo-shui* 扣水.

Depreciation of silver; *mao-seh* 毛色.

Commission; *huei-shui* 匯水 (*huei* 匯[4] To converge).

The standard in such cases is the one which prevails in the place where the draft is issued, and it is customary to keep all accounts according to that standard rather than in local currency. If, say, money is sent from Shanghai to Chongking, it is better to keep accounts in Shanghai taels, and enter the local values in a separate column. Care must, however, be taken in converting them from one value to the other. For instance, money sent from Shanghai to Hankow is subject to a percentage, say, of 3 per cent., and in forwarding from there to Chongking a further percentage of say, 3¼ (expressed decimally as 3.25) may have to be paid on the draft obtained at the native bank. Let us suppose a cheque for Shanghai Taels 100 is forwarded to Chongking by way of Hankow. At Hankow it realizes @ 3 per cent. Tls. 97. This sum is forwarded to Chongking at the rate of 3¼ per cent and realizes Chongking Taels 93.85. In converting this amount into Shanghai taels it will not do to calculate it at 6¼, owing to the calculation being made on 93.85, as this gives 99.71 only. The true percentage for reconversion is found as follows:—

Chongking taels 93.85 = Shanghai taels 100.

∴ „ „ 1 = „ „ $\frac{100}{93.85}$

Hence „ „ 100 = „ „ $\frac{100 \times 100}{93.85} = 106.55$. *Ans.*

The percentage is therefore 6.55. And the true percentage for reconversion between Chongking and Hankow is found by the same process to be not 3.25, but 3.35.

Interest is reckoned by *fen* 分 or hundredths. Half per cent. interest is expressed by *pan* 半, half, instead of decimally, as above. The common custom is to reckon by the month, and not, as with us, by the year.

Interest must not be charged above 3 per cent.; *ch'ü li puh-k'o ko san fen* 取利不可過三分.

He only wants 2½ per cent.; *t'a chi iao ri fen pan li* 他只要二分半利.

MISCELLANEOUS EXAMPLES.

1. What is the value of $865.29 in taels, the dollar being at 71? *Ans.* Tls. 614.36.

2. What is the value in taels of $47.653 if the tael is worth $1.37. *Ans.* Tls. 34.78.

3. Hankow Tls. 200 = Chongking Tls. 193, what is the percentage for reconversion? *Ans.* 3.63 per cent.

4. If the tael changes for 1,560 cash, and the dollar is at .71, how many cash should I receive for 36 dollar cents? *Ans.* 399 cash.

5. What is the value in taels of $97.304, if the dollar is worth Tls. .73? *Ans.* Tls. 71.0319.

6. A Spanish dollar being worth $1.25 Mexican, what is the value in Mexican dollars of $71.823 Spanish? *Ans.* $89.78.

7. What is the value in dollars of Tls. 86.29, the dollar being at .735? *Ans.* $117.40.

8. What is the value in full cash (*tsuh-ch'ien* 足錢) of 476,345 cash at 95? *Ans.* 452,528 cash.

9. A person changed Tls. 54.63 of *chiu-pah in-tsï* 九八銀子 for pure silver; how much did he receive? *Ans.* Tls. 53.54.

10. How many cash should be obtained for Tls. 865,241, if the tael changed at 1,654 an ounce? and how many cash short would there be in the sum total if the cash used was *chiu u* 九五? *Ans.* Amount obtained 1,431,109 cash; amount short 71,555 cash.

11. How many dollars are there in Tls. 489.6, if the dollar is worth Tls. .74? *Ans.* $661.62.

12. A dollar being worth 1,063 cash, what is the value of $76.43? *Ans.* 81,245 cash.

13. If 80 cents (Spanish) will buy one Mexican dollar, how many Spanish dollars shall I receive for $92 (Mexican)? *Ans.* $73.60.

14. If Tls. 46 Hankow are equal to Tls. 50 Shanghai, how many Shanghai taels shall I receive for Hankow Taels 872.36? *Ans.* Tls. 948.22.

15. How many dollars should you obtain for Tls. 3,562.201 the dollar being at .691? *Ans.* $5,155.14.

16. A person remits Tls. 564.41 of pure silver from Ta-li Fu to Hankow where *chiu ch'ih in-tsï* 九七銀子 is used, and pays 1.5 per cent. commission. What is the draft worth in Hankow taels? *Ans.* Tls. 549.86.

17. A cheque for Shanghai Tls. 356.25 is sent to Kai-feng Fu by way of Hankow. It is cashed in Hankow and forwarded by draft obtained from a Chinese bank. When it arrives in Kai-feng Fu it is found to be worth Kai-feng Fu Tls. 323.99, or Hankow Tls. 344.67. How much per cent. was charged in Hankow on the Shanghai cheque, how much on the draft, and what is the percentage for reconversion into Shanghai taels? *Ans.* On Shanghai cheque 3.25 per cent.; on draft 6 per cent.; percentage for reconversion 9.96 per cent.

MISCELLANEOUS EXAMPLES.

1. What is the value of $2,617.39 in taels, the dollar being at [illegible]?

2. What is the value in taels of $17,875 if the tael is worth [illegible]?

3. Taels 750 = Chefoo 1,200 = Canton 1,485; what is the [illegible] of Canton on Chefoo?

4. If [illegible] for 1,000 taels, and the dollar is at [illegible], [illegible] for 80 dollars more?

5. What is the value in taels of $17,304, if the dollar is worth [illegible]?

6. A Spanish dollar being worth [illegible], what is the value in Spanish dollars of $71,835.72?

7. What is the value in dollars of [illegible]?

8. What is the value in Canton taels of [illegible]?

9. A person changes Tls. 5,619 at [illegible]; how much silver should he receive?

10. How much should be obtained for Tls. [illegible], the tael changing at [illegible]? [illegible]; and how much would there be in the sum total if the cash [illegible]?

11. How many taels should [illegible] cash; and how many [illegible] cash.

12. How many dollars are there in Tls. [illegible] in the [illegible]?

13. A dollar being worth 1,053 cash, what is the value of $75,475 [illegible] cash?

14. If 60 cents (Japanese) will buy one Mexican dollar, how many Mexican dollars should I receive for ¥317 (Mexican)? i.e. $[illegible]?

15. If Tls. 50 Hankow are equal to Tls. 50 Shanghai how many Shanghai taels should I receive for Hankow Taels [illegible]?

16. How many taels should you obtain for Tls. [illegible] on dollar being at [illegible]?

17. A person in Canton [illegible] of pure silver from Tls. [illegible] Hankow, which sold in the [illegible] commission. What is the draft worth in Hankow taels at Tls. [illegible].

18. A cheque for Shanghai Tls. 856.25 is sent to Kiukiang by way of Hankow. It is cashed in Hankow and forwarded by draft obtained from a Chinese bank. When it arrives in Kiukiang it is found to be worth Kiu-kiang Tls. 852.09, or Hankow Tls. 814.67. How much per cent. was charged in Hankow on the Shanghai cheque, how much on the draft, and what is the percentage of re-conversion into Shanghai taels? Also, On Shanghai cheque .25 per cent.; on draft 6 per cent.; percentage for reconversion 3[illegible] per cent.

Exercise.—Ta men yiyang 他們一樣 [illegible]
from the "pleasure." How a policeman is got on and off duty is
上 與 shang-kung and 下 與 hsia-kung.

. 一樣 i-yang is also used for "alike."

. 一 i- and 樣 -yang are [illegible]

[illegible]

十 第 課 八 第 本 教

[illegible]

十 第 課 八 第 譯 翻 二 第

Mandarin Primer. 官話

[illegible]

Exercise.—When you have done up the bedding go and carry
a coolie to take it to the lodge. There are four policemen in the
street: two at the east and two at the west end, and three in
the middle standing at the door of the police station. What are
you about? I have just heard that my mother is dead. He
broke the jug to pieces on purpose; this I saw with my own eyes.
He regarded his son like a pearl in the palm of the hand. He
punished his father and went to Peking. If you only give him
[illegible] of course he will not be willing to come; he objects
to the wages is being too low. The eldest brother was pretty good
but both the second and third brothers were given to lust, wine and
[illegible]. Tear up this piece of paper. The two men began to
fight and tore their clothes to pieces. He has the face (臉) of a
man but the heart of a beast. The lion is the king of beasts.
There is my colour you like—there are both red, yellow and white.
The Manchus swept over the capital of Ruhen because the sins of the
people of the city were great. His heart was sad because He knew
what in the future they would suffer. Judas (猶大) when he sold
Christ thought he had deceived Him, but as a matter of fact he
could not do so. Is it possible to deceive the omniscient God?
Of course not. Sooner or later men's sins will be made manifest;
this is a matter of common knowledge.

Writing Exercise:—古文官話譯客交和華回立 R. 117.

NOTES.—*a.* In many places 巡捕 *hsüin-pu* is the common term for 'policeman.' For a policeman to go on and off duty is 上岡 *shang-kang* and 下岡 *hsia-kang*.

b. Seh-ch'i 色氣 is also used for 'colour.'

c. *Shih* 十 and *shih-fen* 十分 are employed to express percentage; *e.g.*, Eighty per cent. are bad; *shih-ko iu pah-ko puh-hao* 十個有八個不好.

I understood thirty per cent of what he said; *shih-chü o tong-teh san-chü* 十句我懂得三句.

MISCELLANEOUS EXAMPLES. 句雜

His disease is slightly better to-day; *t'a-tih ping chin-t'ien shao-uei hao ih-tien.*
He cannot protect himself, much less others! *t'a pao puh chu tsi-chi, ch'i neng pao teh chu ren ni!*
The official in charge of the police-station is named Chang; *hsüin-ching-chüh tih kuan, hsing Chang.*
He superintends this business; *chæ shi t'a chang-kuan tih sī.*
He objected that there was too much to do; *t'a hsien sī-ch'ing t'ai to.*
Flowers and grass are of all sorts of colours; *hua ts'ao, shen-mo ien-seh tu iu.*
Will you have it dyed red or black? *shī iao ran hong-tih, shi iao ran heh tih ni?*
Will this colour fade? *chæ tiao seh puh tiao seh?*
I hear that his eldest son is put in prison; *o t'ing shoh t'a-tih ta rī-tsi hsia-liao chien.*
Retain this firmly in your memory; *iao lao chi puh uang.*
He has gone into the country to purchase horses; *t'a hsia hsiang fan ma ch'ü liao.*
It is possible to deceive men, but not the gods; *man teh ko ren man puh ko shen.*
The Kingdom of heaven is like a merchant seeking goodly pearls; *t'ien-kueh hao hsiang mai-mai-ren chao hao chu-tsī.*

Translate:—When you have done up the bedding go and call a coolie to take it to the jetty. There are four policemen in the street: two at the east end and two at the west end, and there is also another standing at the door of the police station. What are you sad about? I have just heard that my mother is dead. He broke the jug to pieces on purpose; this I saw with my own eyes. He regarded his son like a pearl in the palm of the hand. He hoodwinked his father and went to Peking. If you only give him 500 cash, of course he will not be willing to come; he objects to the wages as being too low. The eldest brother was pretty good, but both the second and third brothers were given to lust, wine and covetousness. Tear up this piece of paper. The two men began to fight and tore their clothes to pieces. He has the face (面) of a man, but the heart of a beast. The lion is the king of beasts. There is any colour you like—there are both red, yellow and white. The Saviour wept over the capital of Judæa because the sins of the people of the city were great. His heart was sad because He knew that in the future they would suffer. Judas (猶大), when he sold Christ, thought he had deceived Him, but as a matter of fact he could not do so. Is it possible to deceive the omniscient God? of course not Sooner or later men's sins will be made manifest; this is a matter of common knowledge.

Writing Exercise:—古左苦友接難容安相輕重立 R. 117.

READING LESSON XXVII. 第二十七要輯

The Younger Brother I.

小弟受屈

古時候在西邊的猶太國、有個老年人、可算是財主家、有駱駝、驢子、牛、羊、還生了十　個兒子、都從小在家和他同住、專門在鄉下放羊[1]、他到了年紀老邁[2]又生一個兒子、給他起[3]名叫約瑟[4]、看他正如心上的肉、掌上的明珠[5]一樣、給他做了一件彩色[6]的長褂[7]、在他身上肯費大事、他哥哥們看見、以爲他父親是溺愛[8]不明、重看約瑟、輕看他們、因此[9]就恨約瑟、罵約瑟、與他不和、心中又怪父親不公道。更有[10]一件奇事、就是約瑟好做夢[11]、有一回他告訴哥哥們說、我夢見我們在田間割麥子、捆成捆[12]、我的捆起來站着、你們

1. *Fang iang* 放羊 Look after sheep.
2. *Lao³-mai⁴* 老邁 Very old.
3. *Ch'i ming* 起名 To name.
4. *Ioh¹-seh⁴* 約瑟 Joseph.
5. *Ming chu* 明珠 A brilliant gem.
6. *Ts'ai seh* 彩色 Many coloured.
7. *Ch'ang kua* 長褂 A long unlined gown.
8. *Nih⁴ ai⁴ puh¹ ming²* 溺愛不明 To love foolishly; to shew foolish preference.
9. *In-ts'i* 因此 On this account; hence. V. 6.
10. *Keng iu i chien ch'i si* 更有一件奇事 There was also another strange thing.
11. *Tso⁴ meng⁴* 做夢 To dream.
12. *K'uen ch'eng k'uen* 捆成捆 To bind into sheaves.

READING LESSON XXVII. 第二十二次讀課

The Tungsu Dictionary.

門作官，往來信札，時常找他幫忙，查考詞語，他在

門五次回信，有意無意，總要問問我一有意無意

到，我不知，他不肯，我到底問出來，他方纔說

心裏重重的不受，無奈交他沒見真章，我

就著大聲告訴他，無非說的是一件事，

做他給一張切上寫的上下加圈，寫

到第四行，他方纔說，一共交過三

年，不是兩年，下剩的水錢，

還要向人手裏討，方纔肯

河，加緊安全的防禦。一千一百年前，我們的祖先在這裏開始了一場偉大的鬥爭，為了保衛我們的家園，為了保衛我們的自由，為了保衛我們的生命，為了保衛我們的財產，為了保衛我們的子孫後代，為了保衛我們的文化，為了保衛我們的宗教，為了保衛我們的風俗習慣，為了保衛我們的一切。

今天，我們的祖先在這裏開始了一場偉大的鬥爭，為了保衛我們的家園，為了保衛我們的自由，為了保衛我們的生命，為了保衛我們的財產，為了保衛我們的子孫後代，為了保衛我們的文化，為了保衛我們的宗教，為了保衛我們的風俗習慣，為了保衛我們的一切。

但了五點鐘交鋒中心的開頭，不知誰先發動，總之雙方都是本領加倍的猛烈，就剩下兩個最後自衛的防線，還沒有被攻破。這日多雲一片的風景，這所小廟建築之近期早於明正德年下半段不前期交往，許多人都要在這裏舉行婚禮，新郎新娘交換了信物，新娘要在三日內回門，新郎新娘要在三日內回門，新郎新娘要在三日內回門，新郎

的捆圍着我的捆下拜[1]。以後又說、我做了一夢、夢見日月十一個星對我下拜、哥哥們聽了這兩個夢、就越發恨他、說、豈是我們將來都要拜[2]你爲大嗎。往下他哥哥們常瞞父親行些不正經的事、約瑟卻知道、就告訴了他父親、氣得他哥哥們想法子要害他、卻在父親面前不好下手。那時正[3]遇天旱、相近之地、草很稀少、所以他們一連多日往遠處去放羊、他父親因多日沒聽見他們的信、就心內着急、打發約瑟去打聽、卻不曉得他們心中有意要殺約瑟。約瑟本是個孝子、雖知道哥哥們恨他、卻肯聽父命就去了、但因路不熟走迷[4]了、究竟把哥哥們找到了。他哥哥們遠遠的看見他、就彼此商量、定規等他到時要殺他、獨[5]有大哥不肯、說、不可下手殺他、不[6]如把他丟在這口乾井裏好、他們都答應說可以、待[7]約瑟來到都說、做夢的阿你來了麼、來罷[8]、我們看你的夢後來如何、

1. *Hsia-pai* 下拜 To do obeisance.
2. *Pai ni uei ta* 拜你爲大 To defer to you as a superior.
3. *Cheng ü* 正遇 It just happened that . . .
4. *Tseo mi liao* 走迷了 To lose one's way; to go astray.
5. *Tuh iu ta-ko puh k'en* 獨有大哥不肯 His eldest brother only was unwilling.
6. *Puh ru . . . hao* 不如 . . . 好 The best thing to do is to . . .
7. *Tai* 待 Waited until . . .
8. *Lai pa* 來罷 Come on! Often used as a challenge=come on and do your best

一面說一面把他緊緊的拿住、剝去他的彩衣、就把他丟在井中了、[1]不管他死活、他們便都坐下吃飯。[2]一頓飯還沒有吃完、抬頭一望、[3]就望見一[4]幫販子、是從北方騎着駱駝往南方去、賣甚麼[5]藥材、[6]香料[7]的、哥哥們忽然又生[8]一計、說、這孩子本是我們的骨肉、[9]若瞞着人殺他有甚麼益處呢、何不把他賣給這些人、又可以賺錢、又可以省事、話纔說完、商家已經來到了、滿心願意販賣人口、[10]大家[11]說來說去、[12]末末了講定給三十兩銀子、哥哥們就從井裏拉上他來、交給商家把他帶走了、眞眞可憐。他走後哥哥們就殺了一隻羊、把血流在盆裏、又拿那件彩衣來染紅了、慢慢的拿回家去、送給父親看、說、請認一認、是不是你小兒子的衣裳、老父親一看見就認識、嚇得說、哎呀、好兒子不在了、

1. *Puh kuan t'a sï hoh* 不管他死活 Did not care whether he lived or died.
2. *Ih-tuen fan* 一頓飯 A meal.
3. *Uang* 望 is usually applied to objects at a distance.
4. *Ih-pang* 一幫 A company.
5. *Shen-mo* 甚麼 All kinds of ; such things as.
6. *Ioh-ts'ai* 藥材 Drugs ; medicines.
7. *Hsiang liao* 香料 Spices.
8. *Seng ih-chi* 生一計 Thought of a plan.
9. *Kuh ruh* 骨肉 Bones and flesh—a near relation.
10. *Fan mai ren k'eo* 販賣人口 To deal in human beings.
11. *Ta-chia* 大家 The whole of them. L. 28.
12. *Shoh lai shoh ch'ü* 說來說去 To talk a thing over ; to discuss in all its bearings.

了。至于京城里的情形，我不大晓得，因为我没有到过京城。我的小侄儿大概不久就能一点儿都会写字，回家去看看父母。回家去的时候，我要买一点儿东西送给他们。我的表兄也要回家去，因为他们的家离城很远。我的表兄要回家的时候，我要送他一点儿东西。我的表兄要回家去，因为他们的家离城很远。我的表兄要回家的时候，我要送他一点儿东西。

1. 我知道你不会做这个事情。
2. 小孩儿——小孩儿。
3. 这个字不常用。
4. 小心——当心。
5. 这些东西——各样的东西。
6. 小孩儿们——小孩儿们。
7. 这个人——这个人。
8. 这个地方——这个地方。
9. 这个人——这个人。
10. 这个——这个。
11. 这个人——这个人。
12. 这个人——这个人。

了近

來到鄰近了這個鄰鄉的會何有回加事行

後他沒加受他就先作他等準備中家到

他背着包也人今要坊去十他看官放向

國本個一等資市人資加帶他于販有那

人的搖大到四個是鄰水旅小海大，

增個人着世國死場中國大之含有時北了

到每過地的間中旁所中加是鑾酒

制是發東行所注高若高幸于了受着不

睡後漂陽太日了思白是也拾家思文

所旅文生分住時活剛定約了去暴境下的

間國家氣放了它下降和地北部必

必是野獸把他撕[1]碎了、吃了、我要憂憂悶悶的下墳墓去了。約瑟騎駱駝往外走、又流淚、又想[2]家、卻也是白想了、[3]白日太陽晒、黑[4]夜睡不着、受了千[5]辛萬苦、直往南行、東邊是紅[6]海、西邊是地[7]中海、從兩海中間的地經過、就到了古時有名之大國、叫埃[8]及國、那裏人[9]烟稠密、大[10]城小店、水[11]碼頭、旱[12]碼頭、四[13]鄉八境的人都有。販子把他帶到賣人市、賣給一個本國的武官、武官看他才[14]貌雙全、人也老實、帶他到家中、把雜[15]事給他作、試試他。要知道他後來行事如何、有何等的禍福、請看下課便知道了、

1. *Sī-suì* 撕碎 Torn in pieces.
2. *Hsiang-chia* 想家 Homesick.
3. *Peh-rih* 白日 In the daytime.
4. *Heh-ie* 黑夜 Through the night; in the night time.
5. *Ch'ien hsin uan k'u* 千辛萬苦 Varied hardships.
6. *Hong hai* 紅海 The Red Sea.
7. *Ti-chong hai* 地中海 The Mediterranean Sea.
8. *Iai²-chih²* 埃及 Egypt.
9. *Ren² ien¹ ch'eo²-mih⁴* 人煙稠密 Densely populated.
10. *Ta ch'eng hsiao tien* 大城小店 Large and small centres of population.
11. *Shui ma-t'eo* 水碼頭 A place of traffic situated on a waterway; e.g London.
12. *Han ma-t'eo* 旱碼頭 A place of traffic away from a waterway.
13. *Sī hsiang pah ching⁴ tih ren* 四鄉八境的人 Men from all parts.
14. *Ts'ai mao shuang ch'üen* 才貌雙全 Both talented and handsome.
15. *Tsah sī* 雜事 Odds and ends of jobs.

LESSON XXVIII. 課八十二第

照[4] *chao* As; according to. To enlighten.

變[4] *pien* To change; to alter.

解[4] *k* { *iai; chieh* / *ai* } To loosen; to untie. To explain.

筐[1] *k'uang*[1] A basket.

宰[3] *tsai* A chief minister in a State. To kill animals.

私[1] *sï* Private; personal. Selfish; secret.

宮[1] *kong*[1,23] A palace; a temple.

原[2] *üen* A source. Natural; proper to.

或[4] *h* { *ueh* / *oh* } Perhaps; if; whether.

派[4] *p'ai* To depute; to send. A clan.

興[1] *hsing* To prosper; to increase.

衰[1] *shuai* To decrease; to decline.

提[2] *t'i* To lift; to raise. To mention; to bring forward.

憑[2] *p'ing* According to. Evidence.

據[4] *oh* / *k* { *ü* } Whereas; according to. Evidence.

賴[4] *lai* To trust to. To accuse falsely.

仇[2] *ch'eo* An enemy. Enmity.

引[3] *in* To lead; to guide. To entice. To quote from a book.

指[3] *chï* A finger; a toe. To point; to indicate.

憑[2] 據[4] *p'ing-chü* Evidence; proof.

家[1] 人[2] *chia-ren*[1] Domestic servants.

榮[2] 耀[4] *iong-iao* Glory; splendour.

疑[2] 惑[4] *i-huh* Doubt; to doubt; to suspect.

宰[3] 相[4] *tsai-hsiang*[1] A prime minister.

公[1] 事[4] *kong-sï* Public business.

衙[2] 門[2] *ia-men*[1,13] A magistrate's office; a court of justice.

朝[2] 廷[2] *ch'ao-t'ing* The Court.

做[4] 主[3] *tso-chu* To take responsibility.

保[3] 護[4] *pao-hu* To protect; to preserve.

枝[1] 子[3] *chï-tsï*[21] Branches.

機[1] 會[4] *chi-huei* An opportunity

引[3] 誘[3] *in-iu* To entice; to induce.

平[2] 安[1] *p'ing-an* Peace; peaceful.

指[3] 頭[2] *chï-t'eo*[1] Fingers; toes.

Beginning or Origin.

1. In the examples already given of the use of 本 *pen* and 本來 *pen-lai*, the prominent idea is that of a root sending forth branches. *Üen* 原 which is often used for 源 *üen*, 'A fountain,' in like manner indicates the source from whence events flow or have their rise. Thus, by a natural transition of thought they both denote commencement or starting-point, and usually carry with them the suggestion that so it should be in the nature of the case.

飲水思源 *When you drink water think of the fountain—be mindful of the source of your benefits.*

LESSON XXVIII. 第二十八課

照 To shine; according to. To enlighten.

變 To change; to alter.

{ 能 Able; to be able; to endure. To endure.

{ 容 Capacity; to tolerate. A clever man.

{ 官 State. To kill animals.

{ 殺 Private; selfish; selfishness.

{ 宮 Palace; a temple.

{ 原 A source. Naturally. proper.

{ 父 My father. To behead.

{ 近 To approach; to send. A clan.

{ 親 My mother. To approve; to agree; to kiss.

{ 發 To open; to dedicate.

{ 揚 To lift; to raise. To manifest; to bring forward.

{ 感 To affect. According to. Evidence.

{ 應 { 如 Where as; according to. Evidence.

{ 誠 To trust to. To accuse falsely.

{ 仇 敵 An enemy. Enmity.

{ 報 To requite; to repay. To announce.

{ 佛 Buddha. Buddhism.

{ 教 To teach; to instruct. Religion.

{ 慈 悲 Kind-hearted. Mercy.

{ 救 苦 Kind-hearted. Distress.

{ 難 To save; to rescue. Difficulty.

{ 引 導 To guide; to lead. Guidance.

{ 接 引 To receive; to welcome. To guide; to lead.

{ 機 會 Opportunity. Opportunity.

{ 引 導 To guide; to lead. Guidance.

{ 光 明 Light. Bright; clear.

{ 普 照 Universal. To shine upon.

Beginning or Origin.

In the examples already given of the use of 本 and 原 the idea of beginning or origin is prominent. 本 which is often used for 根 *kēn*, 'A fountain,' in like manner indicates the source from whence events flow or have their origin. Thus, by a natural transition of thought, it both denotes cause and is used for reason or motive. 原 is also used in both these senses, but usually carry with them the notion of a thing existing or existed in the nature of the case.

本 原 根 源 Where you drink water think of the fountain—be careful of the source of your conduct.

The following expressions are in common use in this connection:—
At first; primarily; originally; as a matter of fact; etc.; 最初; 原來 yuan-lai; 起初 chi-ch'u; 其實 ch'i-shih.

6 Alternatives expressed by Word 或.

2. It has already been shown that an alternative "either . . . or . . ." is denoted by placing one interrogative "either . . . or . . ." words answering to "either . . . or . . ." before the verb. In declarative sentences, however, and in some colloquial forms 或 huo, often written in the same colloquial forms 或 huo, often written 或者 huo-che, is placed between the two alternatives. In more formal style 或 huo is used alone. The sequence is the same as in English.

Either this way or that; either one thing or another.

Supplementary Lessons X-XIII

3. The 的 is omitted in the phrase 一半 half of a hundred, and denotes that after certain things are done [illegible] 一半 [illegible]. In this it approximates to the 了 but with the difference that 了 [illegible] 一半 denotes a natural order of succession, 的 [illegible] 一半 [illegible], it is then to be 了 is [illegible] sequence, and 的 [illegible] 一半 is natural sequence; e.g.

When one has done eating and drinking and then go and read and [illegible] 一半 [illegible] 一半 [illegible] 一半 [illegible].

I am [illegible] simply in the sense of [illegible] 一半 [illegible] 一半 [illegible] 一半 [illegible] 一半 [illegible] 一半 [illegible].

Sometimes it is preceded by such words as 都 tou, 只 chih, 光 kuang, which point out that when people are spoken of, those referred to stand by themselves, or when [illegible] are spoken of, that one and no other is under consideration; e.g.

People who are not used to water; such people only [illegible] 一半 [illegible] 一半 [illegible] 一半 [illegible] 一半 [illegible] 一半

The following expressions are in common use in this connection :—

At first; primarily; originally; as a matter of fact; etc.; 原先 *üen-hsien*; 原來 *üen-lai*; 起頭 *ch'i-t'eo*; 從根 *ts'ong-ken*.

Alternatives expressed by *hueh* 或.

2. It has already been shewn that an alternative—"either . . . . or"—is denoted by placing one sentence over against the other, no words answering to "either . . . . or" being needed. In books, however, and in some colloquial forms 或 *hueh*, either alone, or joined to 者 *chœ*, A pronoun, or 是 *shï* is employed as a more formal method of saying the same thing. The beginner should use it sparingly.

Either this way or that; *hueh-shï chœ iang hueh-shï na iang* 或是這樣或是那樣.

It is not certain whether he can do it or not; *hueh-chœ t'a neng ie uei-k'o-chï* 或者他能也未可知.

Supplementary: Lessons X-XIII.

3. *Ts'ai* 纔 is employed to introduce the second half of a conditional statement, and denotes that after certain things are done certain consequences will follow. In this it approximates to *chiu* 就, but with the difference that while 就 *chiu* shews the natural order or connection 纔 *ts'ai* indicates that (*a*), it is then and *not before* in temporal sequence; and (*b*), *thus* and *only thus* in moral sequence; *e.g.*,

Wait until he has finished eating and drinking and then go and eat and drink yourself; *teng t'a ch'ih hoh uan-liao, ni ts'ai k'o-i ch'ü ch'ih hoh* 等他吃喝完了,你纔可以去吃喝.

I am what I am simply by the grace of God; *o hsien-tsai chïeng-liao ho-teng ren, shï meng Shang-ti tih en ts'ai ch'eng tih* 我現在成了何等人,是蒙上帝的恩纔成的.

Sometimes it is preceded by such words as 獨 *tuh*; 只 *chï*; etc.; which point out that when people are spoken of, those referred to stand by themselves, or when two classes are spoken of, that one and *one only* is under consideration; *e.g.*,

People who are not sick do not need a doctor; sick people only need one; *muh iu ping tih ren iong puh choh i-seng; chï iu ping tih ren ts'ai iong teh choh* 沒有病的人用不着醫生,只有病的人纔用得着.

Followed by 是 *shï* or 好 *hao* and preceded by 這 *chœ* or 那 *na*, it places a matter beyond question; *e.g.*,

This doubtless is the right way to do it; *chœ-iang tso ts'ai shï puh ts'o* 這樣作纔是不錯.

That is first class! *na ts'ai hao ni!* 那纔好呢.

Puh-ko 不過 is largely used as a superlative in Southern Mandarin; after verbs it denotes inability; *e.g.*,

That countryman is exceedingly simple; *na-ko hsiang-hsia-ren lao-shïh puh-ko* 那個鄉下人老實不過.

I cannot overcome him in argument; *o shoh puh-ko t'a* 我說不過他.

The following characters and combinations are used in addition to 各 *koh*, for 'each'; 'severally;' etc.:—

每[3] *mei* Each; every.

On the 15th of every month; *mei üeh shīh-u* 每月十五.

逢[2] *feng* To meet with; whenever.

Letters are forwarded on the 3rd and 8th; *feng san pah fah hsin* 逢三八發信.

每逢 *mei-feng* On every occasion.

To observe Sunday once every seventh day; *mei-feng ch'ih t'ien sheo li-pai* 每逢七天守禮拜.

各自 *koh-tsï* Each one severally.

Each went to his own home; *koh-tsï kuei chia* 各自歸家.

Tu 都 as representing 'all' sums up what goes before; other words expressing totality are 統[3] *t'ong* All; the whole. To govern; to rule.

衆[4] *chong* A multitude; the whole of; all. All; the whole; 通統 *t'ong-t'ong*; 通身 *t'ong-shen*; 大家 *ta-chia*; 大衆 *ta-chong*. Both *ta-chia* 大家 and *ta-chong* 大衆 commonly follow pronouns; as,

They all consulted about it; *t'a-men ta-chia tu shang-liang* 他們大家都商量.

This garment is badly made throughout; *chœ-chien i-shang t'ong-shen tso tih puh hao* 這件衣裳通身做的不好.

Lesson XI.

Different words are used for building. Both 造 *tsao* and 修 *hsiu* are used for building a bridge; 造 *tsao* is employed for building a vessel; 砌 *ch'i* and 立 *lih* for a wall, and 修 *hsiu* for a city wall.

Puh-ru 不如 is the equivalent of, 'Cannot do better than;' *e.g.*,

The best thing is to go to the yamên and see the official; *puh ru shang ia-men chien kuan* 不如上衙門見官.

You cannot do better than not go; *puh ru puh ch'ü* 不如不去.

As an auxiliary 住 *chu* is not joined to all verbs, but it may be to the following which have already occurred:—

Sheo 守; *ting* 釘; *ch'ih* 吃; *ch'i* 騎; *tso* 坐; *chan* 站; *k'ao* 靠; *kuan* 管; *tui* 對; *na* 拿; *t'ieh* 貼; *ren* 忍; *hsien* 閒; *ting* 定; *chï* 止; *chi* 記; *pao* 保; *tien* 點; *sheo* 受.

Lesson XII.

Li 離 joined to 了 *liao* is of the same import as 除了 *ch'u-liao* and 錯了 *ts'o-liao*—'Apart from; with the exception of'; *e.g.*,

Apart from this way of doing it, how can we act? *li-liao chœ-mo pan, tsen-mo huei hsing ni?* 離了這麼辦, 怎麼會行呢.

Lesson XIII.

The advent of the newspaper has pressed many terms into new moulds and given them fresh applications. If the suggestion bear fruit that the government should issue a Standard Dictionary of

Proverbs and epigrams of a lofty or moral character, relating to the Divine Providence, there may then be some uniformity in the terminology employed, or to any person may desire to be reduced with foreign arts and crafts. Hereunto we must employ such terms as are in common use, some (compound) with [illegible] as follows:—

Bible-school, a [illegible] 聖主堂.
Bible-text, 聖主.
Composition; [illegible] 聖字創.
Report; [illegible] 報章人.
Holy-bible type; not [illegible] 活字版.
Paragraph; article; [illegible] 章節 or [illegible] 段
News; [illegible] 新聞.
Newspaper; [illegible] 報白.
[illegible] 1. To inquire about.
[illegible] 1. A vessel, a utensil.
[illegible] 1. To see. To record.
[illegible] 1. The last. An emphatic particle.
[illegible] 1. To beg. To small.
[illegible] 1. To loose. A medicine. An opportunity.
[illegible] 1. A profit or use. A street; an existing house; etc. A [illegible].
[illegible] office; [illegible] 社.
To [illegible] a vehicle [illegible] 登.
[illegible] 1. [illegible] 1. 印書機器.
[illegible] 1. A [illegible] to [illegible] a person, and also [illegible] to trade [illegible] [illegible] to make up a [illegible].
[illegible] for a long, etc; [illegible] 期.
To [illegible] in the quality of [illegible] or silver; [illegible].
[illegible] 1. [illegible] or clothing; [illegible] 衣.
[illegible] 衣.

[illegible] 1. [illegible].

[illegible] 1. [illegible] 1. [illegible] 1. [

Terms and appoint a body of men corresponding to the French Academy, there may then be some uniformity in the terminology employed to represent new terms introduced with foreign arts and crafts. Meanwhile we must employ such terms as are in common use; some connected with newspapers are as follows:—

Editor-in-chief; *tsong chu-pih* 總主筆.

Editor; *chu-pih* 主筆.

Compositors; *pai-tsï-tih* 擺字的.

Reporters; *fang-sï ren* 訪事人.

Moveable type; *hoh tsï pan* 活字板.

Newspaper article; *luen*, or *luen-shoh* 論 or 論說.

News; *hsin-uen* 新聞.

Advertisement; *kao-peh* 告白.

訪[3] *fang* To enquire about.

器[4] *ch'* / *k* } *i* A vessel; a utensil.

登[1] *teng* To rise. To record.

總[3] *tsong* All. The chief. An emphatic particle.

聞[2] *uen* To hear. To smell.

機[1] *ch* / *k* } *i* A loom. A machine. An opportunity.

館[3] *kuan* A public office. A tavern; an eating house; etc. A private dwelling.

Newspaper office; *pao-kuan* 報館.

To insert an article; *teng-pao* 登報.

Printing machine; *in shu chi-ch'i* 印書機器.

T'ieh 貼 is used figuratively to attach oneself to a person, and also in the sense of to make good—to pay out to make up a deficiency; *e.g.*,

To pay out money—as for a loss, etc.; *t'ieh ch'ien* 貼錢.

To pay the difference in the quality or 'touch' of silver; *t'ieh shui* 貼水.

To be attached to, as friends or clothing; *t'ieh shen* 貼身.

Intimate; *t'ieh-hsin* 貼心.

Miscellaneous Examples. 句雜

He was so scared that his face changed colour; *t'a heh teh lien tu pien-liao ien-seh.*

To transact public business; *pan kong-sï.*

There's no undoing this; *kiai puh k'ai.*

There is abundant evidence; *iu p'ing iu chü.*

Flourishing and declining by turns; *ih hsing ih shuai.*

I cannot take responsibility; *o tso puh teh chu.*

This underling was sent by the Prefect; *chæ shï chï-fu p'ai lih ch'ai.*

I will explain it to you; *o k'o-i kiai-shoh chih ni t'ing.*

He has changed his mind; *t'a pien-liao hsin.*

I will go when I have an opportunity; *teh chi-huei o chiu ch'ü.*

To forget how to write a character when one wants to; *t'i pih uang tsï.*

The God of peace; *ts'i p'ing-an-tih Shang-ti.*

Heaven is a glorious place; *T'ien-t'ang shï ko iu iong-iao tih ti-fang.*

Translate:—The branches of the vine can only bring forth fruit; they are useless for anything else. They went according to his commandment and loosed the ass. In the province of Shantong there are a good many vineyards. A yamên is a place for the transaction of public business. My own private affairs are of little importance. This in all probability is a private grudge. At the Court there are prime ministers and statesmen, all managing government business. He took up the basket and went off to the street to buy things. Don't doubt him; he tells the truth; his statements are by no means without proof. I had a dream last night and cannot explain its meaning. That man 章 first enticed him into vicious courses, and afterwards got all his money by false accusations; it really is enough to make an iron man shed tears. He wrote a newspaper article yesterday and sent it to the editor to-day, asking him to insert it in the paper. Reporters go all over the city making enquiries about all sorts of things, and afterwards go to the newspaper office and write them up. The peace which God gives is deeper than the sea; men have this peace after their sins are forgiven. The Lord commanded His disciples to go to the village and unloose the colt of an ass and bring (拉) it to Him. The devil lead people astray to commit sin.

Writing Exercise:—邊或骰角朋灰長短使桑懂便.

READING LESSON XXVIII. 第二十八要輯

The Younger Brother II.

出監見君

約瑟在武官家中、辦事甚[1]是
用心、早起晚睡、見[2]天往[3]前進
步、叫武官看重他、把些大事
託他辦、他既然樣樣辦得十
分好、武官就提拔[4]他升他做
管家、家中一切的事、沒有一
樣不交在他手中、家人也都
在他手下、武官所有吃穿用[5]
度全不掛[6]心、因約瑟本是最
靠[7]得住的、專[8]心拿[9]他主人的
事當事辦、原先人都看不起
他、以後卻看他是可敬可愛

1. *Shen shi iong hsin* 甚是用心 With great diligence.
2. *Chien t'ien* 見天 Daily.
3. *Uang ch'ien chin pu* 往前進步 Made strides forward.
4. *T'i²-pah²* 提拔 To promote; to advance.
5. *Iong⁴-tu⁴* 用度 Expenditure.
6. *Kua-hsin* 掛心 To be anxious about.
7. *K'ao teh chu tih* 靠得住的 Trustworthy.
8. *Chuan-hsin* 專心 With one mind.
9. *Na . . . sī tang sī pan* 拿 . . . 事當事辦 To give attention to the matter in hand.

READING LESSON XXVIII. 八十二課 讀本

The Younger Brother II.

的、連武官的夫人[1]也是這樣看他、無奈這夫人放縱[3]情慾、起[4]了壞意、要約瑟隨[5]從、只是約瑟始[6]終不肯、夫人知道自己看錯了人、甚覺無臉、就因[7]羞[8]成仇、竟把他在武官面前賴了、捏[9]造謊[10]言、說約瑟是[11]人面獸心、外面裝好人、心裏存[12]壞意。武官輕[13]信了妻子的話、就動氣[14]立時把約瑟下[15]了監、給他苦吃、但世事雖是興[16]衰不一、卻還是上帝做主、所以約瑟到了監裏、蒙了主的大恩、叫禁卒[17]喜歡他、派他管衆囚[18]犯的事。有一天差人[19]送兩個上等人來坐監、一個是在皇宮[20]爲皇上斟[21]酒的、一個是爲皇上做點心的、不知道做了甚麼事、得罪着皇上、兩個就都下在監裏了。有一回[22]約瑟送飯去、看他們兩個人悶悶[23]不樂、便問他們憂悶甚麼、他們說是做了怪夢、無法可解、約瑟說、告訴我

1. *Fu-ren* 夫人 Wife of a high official.
2. *U-nai* 無奈 But alas!
3. *Fang*[4] *tsong*[1] *ch'ing*[2] *iuh*[4] 放縱情慾 To give rein to passion.
4. *Ch'i liao huai i* 起了壞意 Conceived an evil purpose.
5. *Sui-ts'ong* 隨從 To comply with.
6. *Shi chong* 始終 From first to last.
7. *Chioh u-lien* 覺無臉 Was conscious of the fact that her character was gone.
8. *In hsiu ch'eng ch'eo* 因羞成仇 Became his enemy because of chagrin.
9. *Nieh*[1]*-tsao*[4] 捏造 To fabricate.
10. *Huang*[3]*-ien*[2] 謊言 Lies; a trumped-up story.
11. *Ren mien sheo hsin* 人面獸心 The face of a man, the heart of a beast.
12. *Ts'uen*[2] 存 To conceal; to hide.
13. *Ch'ing hsin* 輕信 Readily believed.
14. *Tong ch'i* 動氣 Was moved with anger; to be angry.
15. *Hsia*[4] *chien*[1] 下監 To put in prison.
16. *Hsing*[1] *shuai*[4] *puh*[1] *ih*[1] 興衰不一 Flourish and decline with no uniformity.
17. *Chin*[4]*-tsuh*[2] 禁卒 A jailor.
18. *Ch'iu*[2]*-fan*[4] 囚犯 Prisoners.
19. *Ch'ai-ren* 差人 Yamên runner.
20. *Huang*[2]*-kong*[1] 皇宮 The palace.
21. *Chen*[1] 斟 To pour out.
22. *Iu ih-huei* 有一回 On one occasion; once upon a time.
23. *Men men puh loh* 悶悶不樂 Dejected.

有[1]何妨呢我給你們解解看看。管酒的說、我夢見有一棵葡萄樹、樹上有三個枝子、皇上的杯在我手中、我便把葡萄的汁[2]擠[3]在杯中、將杯奉[4]在皇上的手中、約瑟說、這三個枝子是三天、三日之內你還要回宮裏去、仍舊給皇上斟酒。做點心的聽得約瑟解的好、就說、我夢見我頭上頂[5]着三個白筐、儘上邊的有皇上吃的各樣好點心、忽然有雀鳥飛來吃了。約瑟說、這三個筐子也是三天、三日之內皇上要斬[6]你的頭、掛在樹上、雀鳥要飛來吃你身上的肉。過了三天、皇上過生日、果然照[8]約瑟的話行、叫管酒的出監、仍上宮裏去斟酒、又把做點心的掛在樹上、有雀鳥來吃他的肉。管酒的走的那一天、約瑟託他把他的事在皇上面前提[9]一提、求他千萬[10]不要忘記、管酒的滿口答應[11]說、這是在我、管保[12]錯不了、誰知他一進了宮、辦理[13]公事、偏把約瑟全忘了。可惜這飲水不思源的人、是世上常有的、從此以後、約

1. *Iu ho fang ni?* 有何妨呢 What would be the harm in . . . ?
2. *Chih¹-chiang¹* 汁漿 Juice ; sap.
3. *Chi³* 擠 To press ; to squeeze.
4. *Feng⁴* 奉 To present with both hands.
5. *Ting-choh* 頂着 To carry on the head.
6. *Chan³* 斬 To behead.
7. *Ko³ ran²* 果然 Sure enough ; certainly.
8. *Chao . . . hsing* 照 . . . 行 To act in accordance with.
9. *T'i ih t'i* 提一提 Bring to the notice of ; to mention.
10. *Ch'ien uan* 千萬 On no account.
11. *Man k'eo tah-ing* 滿口答應 Was full of protestations that he would do so.
12. *Kuan-pao* 管保 To assure ; take my word for it.
13. *Pan-li* 辦理 To transact.
14. *In³ shui³ si¹ uen²* 飲水思源 To drink water and think of the fountain; to be mindful of the source of a benefit.
15. *Ts'ong ts'i i-heo* 從此以後 Henceforward.

制度，以此看來，未來的中華民國，一定是一個共和國家。

總統和國會議員，一定是一個人民選舉的。

總統管理國家大事，國會議員，是幫助總統的。

總統的任期，是四年，國會議員的任期，是三年。

總統的心思，應該加入國會的意思，纔可以辦事。

總統有權，可以解散國會，國會也有權，可以彈劾總統。

總統和國會，意思不合，就要鬧意見，甚至於打仗。

有的人，喜歡上議院，有的人，喜歡下議院，所以兩院的議員，常常爭論。

上議院的議員，是由各省的議會選舉的，下議院的議員，是由人民選舉的。

上議院的議員，是三年改選一次，下議院的議員，是兩年改選一次。

上議院的議員，是六年改選一次，下議院的議員，是三年改選一次。

上議院的議員，是三十歲以上的人，下議院的議員，是二十五歲以上的人。

上議院的議員，是有財產的人，下議院的議員，是有學問的人。

上議院的議員，是有錢的人，下議院的議員，是有名的人。

上議院的議員，是貴族，下議院的議員，是平民。

上議院的議員，是世襲的，下議院的議員，是不世襲的。

上議院的議員，是終身的，下議院的議員，是有期的。

上議院的議員，是不能解職的，下議院的議員，是可以解職的。

上議院的議員，是不能被人彈劾的，下議院的議員，是可以被人彈劾的。

上議院的議員，是不能被人控告的，下議院的議員，是可以被人控告的。

上議院的議員，是不能被人逮捕的，下議院的議員，是可以被人逮捕的。

上議院的議員，是不能被人監禁的，下議院的議員，是可以被人監禁的。

上議院的議員，是不能被人審判的，下議院的議員，是可以被人審判的。

上議院的議員，是不能被人定罪的，下議院的議員，是可以被人定罪的。

上議院的議員，是不能被人處死的，下議院的議員，是可以被人處死的。

上議院的議員，是不能被人處刑的，下議院的議員，是可以被人處刑的。

上議院的議員，是不能被人處罰的，下議院的議員，是可以被人處罰的。

上議院的議員，是不能被人處分的，下議院的議員，是可以被人處分的。

上議院的議員，是不能被人處置的，下議院的議員，是可以被人處置的。

上議院的議員，是不能被人處理的，下議院的議員，是可以被人處理的。

上議院的議員，是不能被人處辦的，下議院的議員，是可以被人處辦的。

上議院的議員，是不能被人處決的，下議院的議員，是可以被人處決

了後續訂了很大的機械工場之基礎。不過不久工場全部燒燬。其後雖重建。但終不能恢復舊觀。

利益。是很大的。但是。這種機械。在不斷進步的時代。是有時代性的。不能永遠使用。

這是很危險的。現在的機械。已經過時了。不合用了。我們不能不換新的。

換新機械。本錢一定要減低。減低本錢。一定要減少人工。減少人工。一定要減少工資。

減少工資。一定要減少人工。減少人工。一定要減少工資。減少工資。一定要減少人工。

減少人工。一定要減少工資。減少工資

瑟還是在監裏盡本分、[1]守規矩、[2]一天好似一天、[3]那時皇宮裏的人都着了急、爲何着急呢、因皇上一夜做了兩個怪夢、叫宰相臣子解、也都解不了、使皇上心裏眞難受、忽然管酒的在皇上面前跪下、說、我想起我的罪來、早兩年我在監裏、遇見一個會解夢的少年人、解的恰對、[4]一點也不差、皇上就趕緊差人去叫約瑟來、禁卒一聽這信、就喊剃頭的來給約瑟剃頭、又拿一大盆熱水來叫他洗澡、[5]因爲人身上髒本是見不得皇上、又拿出一件好褂子、一條好褲子、和一雙朝[6]鞋給他穿上、坐一乘大轎、四個人把他一直抬了去見皇上、眞是出[7]了死地走到一[8]條活路上來了、好像死[9]而復活一樣。可見人待人、公道不公道、自[10]有天知道、到了時候善惡必要分清、一[11]點不偏、終久還是善有善報、[12]因爲上帝無所不在、無論是管酒的在監裏做夢、是皇上在皇宮裏做夢、也還是上帝做主了。不知道皇上做了甚麼夢、約瑟怎樣解、其中有何等大的關[13]係、看下課就可以曉得了、

1. *Chin pen-fen* 盡本分 To do one's duty.
2. *Sheo kuei-chu* 守規矩 To behave oneself properly.
3. *Ih t'ien hao si ih t'ien* 一天好似一天 Better every day.
4. *Ch'iah⁴-tui⁴* 恰對 Exactly right.
5. *Hsi³-tsao³* 洗澡 To bathe.
6. *Ch'ao² hsiai²* 朝鞋 Court boots; dress shoes.
7. *Ch'uh liao si ti* 出了死地 To emerge from a place of death—from a position of misery.
8. *Ih t'iao hoh lu* 一條活路 A road of life—a path of prosperity.
9. *Si ri fuh-hoh* 死而復活 Resurrection.
10. *Tsi* 自 As a matter of course.
11. *Ih-tien puh p'ien* 一點不偏 Without the least partiality.
12. *Shan iu shan pao* 善有善報 To good there is a good recompense.
13. *Kuan¹-hsi⁴* 關係 Consequences.

LESSON XXIX. 第二十九課

留[2] *liu* To detain; to leave behind.
軟[3] *ruan* Soft; flexible; weak.
硬[4] *ing* / *eng* Hard; stiff; firm.
坑[1] *k'eng*[1] A pit. To entrap.
積[1] *ch* / *ts* *ih* To amass; to store up.
市[4] *shï* A market.
轉[3] *chuan* To turn; to revolve. To pass on.
吞[1] *t'* *uen* / *en* To swallow; to bolt.
瘦[4] *seo* Lean; thin; emaciated.
淹[1] *ien* To drown; to overflow. Submerged.
透[4] *t'eo* To pass through; to penetrate. To understand.
服[2] *fuh* To serve; to submit. Clothes. A dose of medicine.
驗[4] *ien* To verify; to fulfil. To examine.
吹[1] *ch'ui* To blow; to breathe.
焦[1] *ch* / *ts* *iao* Scorched; burned. Vexed.
清[1] 楚[3] *ch'ing-ts'u* Clear.
肥[2] *fei* Fat; plump—of animals.

緣[2] 故[4] *üen-ku* Reason; cause.
地[4] 獄[4] *ti* *ü* / *iuh* Hell; a prison.
指[3] 望[4] *chi-uang* To expect; to hope; hope.
服[2] 事[4] *fuh-si* To serve.
牧[4] 師[1] *muh-si* A pastor.
謠[2] 言[2] *iao-ien* Unfounded stories.
拉[1] 倒[3] *la-tao* To desist. To be all over with.
戒[4] 指[3] *kiai-chi* A finger-ring.
果[3] 然[2] *ko-ran* Assuredly; certainly.
言[2] 語[3] *ien-ü* Words. To speak.
應[4] 驗[4] *ing-ien* To fulfil; fulfilled.
遇[4] 見[4] *ü-chien* To meet; to happen.
穗[4] 子[3] *sui-tsï* An ear of grain.
蘆[2] 葦[2] *lu-uei* Reeds.
茂[4] 盛[4] *m* *eo* / *ao* *-sheng* Flourishing—as vegetation.
壯[4] 實[2] *chuang-shih* Vigorous; strong.
將[1] 將[1] 的[1] *chiang-chiang-tih* Just the thing; just as . . .

Inference: Phrases used to express.

1. In deducing a conclusion from a line of argument, we may employ either a word or a phrase. Certain things being so, we infer certain conclusions. Words like 'therefore,' 'whence,' 'since,' etc., generally introduce these conclusions; or we may employ such phrases as, 'In consideration of,' 'This being so,' etc. Chinese colloquial usually prefers this latter style; the single words being more generally employed in books. The following gives some of the phrases in common use, which may be introduced by either *chæ* 這, or *na* 那—*chæ-iang-k'an-lai* 這樣看來; *chæ-iang shoh-lai* 這樣說來; *k'an-chæ-ko-iang-tsï* 看這個樣子; *e.g.*,

始終如一 — *The same from beginning to end.*

LESSON XXIX. 第廿九二課

Interference: Phrases used to express.

1. In declining a conclusion from a line of argument we may employ either a word or a phrase. Certain words being expressive of certain conclusions. Words like (therefore, wherefore, consequently, inference these conclusions, or as a matter of course, as a consideration of, This being the case, logical usually used in this style. Being expressed in book. The following phrases are in common use, which

[illegible]

[illegible]

[illegible]

Since this is so, the dog is not his; *chœ-iang-k'an-lai. keo puh shi t'a-tih* 這樣看來, 狗不是他的.

If this be the case we should all love God; *chœ-iang-shoh-lai, o-men tu kai-tang ai Shang-ti* 這樣說來, 我們都該當愛上帝.

Finally; in conclusion; to sum up; *tsong-ri-ien-chi* 總而言之.

Looked at from this point of view; *ts'ong* (or *ru*) *ts'i k'an-lai* 從 (or 如) 此看來.

2. One peculiar Chinese construction, to which **little** more than allusion can here be made, is the stringing together of **four** characters to form a phrase. Such phrases are very common, and the student is advised to learn them and to use them freely. There are five kinds which we will notice in order:—

1. Repetition of *ih* 一.

Intercourse; coming and going; *ih lai ih uang* 一來一往.

Coming and going; *ih-lai ih-ch'ü* 一來一去.

2. The second character repeated with *tih* 的 at the end; such phrases are descriptive.

With earnest desire; *ien-pa-pa-tih* 眼巴巴的.

Perfectly white; *peh-seng-seng-tih* 白生生的.

3. The first and third, or second and fourth the same, or in correspondence.

Foolish; stupid; *hu-li-hu-t'u* 糊裏糊塗.

Well intentioned; *hao-sin hao-i* 好心好意.

4. The first and third opposites, or in correspondence.

Hypocritical; *k'eo-shi hsin-fei* 口是心非.

Early and late; *ch'i tsao shui uan* 起早睡晚.

5. Numerical.

Differing in size; *ch'ih ta pah hsiao* 七大八小.

Neither the one thing nor the other; *puh san puh si* 不三不四.

Supplementary: Lessons XIV to XVII.

3. Other adverbial numerals in common use are:—

次[4] *ts'i* The next in order. A time. A series.

陣[4] *chen* A file of soldiers. A battle. A time; a short space.

番[1] *fan* Foreign. A time; a turn.

Also 遍 *pien*; 遭 *tsao*; 塲 *ch'ang*.

Fah 發 may be used with the following words which occur in these Lessons:—

To grow rich; to become wealthy; *fah ts'ai* 發財.

To become light; to shine; *fah liang* 發亮.

To become dim of sight; *fah hua* 發花.

To become vicious; to develop vicious tendencies; *fah huai* 發壞.

To be sad; melancholy; *fah men* 發悶.

To become weak; *fah ruan* 發軟.

To shew hardness; to become stiff; *fah ing* 發硬.
To manifest; *fah hsien* 發現.
To become sour; *fah suan* 發酸.
To shew mercy; *fah ts'i-pei* 發慈悲.
To be proud; arrogance; *fah chiao-ao* 發驕傲. (L. 30.)
To shew stupidity; to be stupid; *fah hu-t'u* 發糊塗.
To be stiff; *fah pan* 發板.
To shew authority; to put on a semblance of anger; *fah wei* 發威 Severe; stern; 發威.
Feverish; *fah-shao* 發燒.

Ch'u 處 may be added to the following words:—
Greatness; that which is important; *ta-ch'u* 大處.
Smallness; that which is unimportant; *hsiao-ch'u* 小處.
Height; preëminence; *kao-ch'u* 高處.
Everywhere; *tao-ch'u* 到處.
A meeting-place; *chü-ch'u* 聚處.
Bitterness; suffering; *k'u-ch'u* 苦處.
The extremity; extremes; *chih-ch'u* 極處.
An inn; a low place; *hsia-ch'u* 下處.
In the open; publicly; *ming-ch'u* 明處.
In secret; in the dark; *an-ch'u* 暗處.
In every place; *koh-ch'u* 各處.

In addition to the characters already given, the following take 人 *ren* as a suffix:—

Hai 害; *ch'iu* 求; *iong* 用; *pang-tsu* 幫助; *kan-tong* 感動; *fuh* 服; *lai* 賴; *p'ai* 派; *ai* 愛.

Lesson XV.

The word 界 *kiai* furnishes an interesting illustration of the way in which the Chinese language is being adapted to express foreign ideas. It is now employed to translate 'world' as applied to any special occupation or province, as of knowledge; etc.; a distinctive word immediately precedes it; *e.g.*,

The commercial world; *shang-kiai* 商界.
The official world; *kuan-kiai* 官界.
The world of learning; *hsioh-kiai* 學界.

Lesson XVI.

Another word which forms the passive is 挨 *ai, iai.* To delay. Side by side. Near; next. This is most commonly used in connection with suffering or anything undesirable; *e.g.*,

To suffer from cold; *ai leng sheo tong* 挨冷受凍.
To be cursed and beaten; *ai ma ai ta* 挨罵挨打.

Lesson XV.

Lesson XVI.

Lesson XVII.

Other words to express lack of relation or interest are:—

任[4] *ren* To allow; to tolerate. An official position.

拘[1] *chü; kü* To grasp. To adhere to, as an opinion.

As you like; no matter; etc.; *ren-p'ing* 任憑; *chi-kuan* 只管; *puh-chü* 不拘; *puh-kuan* 不管; *e.g.*,

Not matter who it is, he must act reasonably; *puh chü ho ren, iao chao li hsing sï* 不拘何人, 要照理行事.

Merely attend to matters of present interest; *hsien-chin chi kuan hsien-chin sï* 現今只管現今事.

Further meanings and uses of 當 *tang* are as follows:—

1. In the presence of; *e.g.*,

To confess his sin in the presence of all; *tang chong-ren mien-ch'ien ren tsui* 當衆人面前認罪.

2. To bear; to endure; *e.g.*,

My punishment is greater than I can bear; *o-tih tsui t'ai chong, tan-tang puh ch'i* 我的罪太重, 擔當不起.

Unable to bear responsibility; unworthy — used in self-depreciation; *puh kan-tang* 不敢當.

I cannot bear such a heavy burden; *chæ-mo chong tih tan-tsï o tang puh ch'i* 這麼重的擔子我當不起.

Mien 面 is also employed to denote social status; reputation; etc.; *e.g.*,

He has a great reputation—for managing affairs; *t'a hen iu mien-tsï* 他很有面子.

Let him off for my sake; *k'an o-tih poh mien rao-shu t'a pa* 看我的薄面饒恕他罷.

Shameless; *mien-p'i heo* 面皮厚.

Notes.—*a.* In the North 葦子 *uei-tsï* is used for 'reeds.'

b. Chiao 焦 is used as a superlative before some words; *e.g.*, Very dry; *chiao-kan* 焦乾. Curiously enough, in the West it is used before 'wet,' as, Very wet; *chiao shïh* 焦濕.

Miscellaneous Examples. 句雜

Evil reports circulate everywhere; *tao-ch'u tsao iao-ien.*
The money was just enough; *ch'ien chiang-chiang-tih keo liao.*
I do not accept this principle; *o puh fuh chæ-ko li.*
Without cause or reason; *u üen u ku.*
That child is impatient of restraint; *na-ko hai-tsï puh fuh kuan.*
Keep it here; *liu tsai chæ-li.*
If you are unwilling, there's an end of it; *puh üen-i chiu la-tao.*
You speak Mandarin very clearly; *ni shoh kuan-hua hen ch'ing-ts'u.*
He doesn't see through my meaning; *t'a k'an puh t'eo o-tih i-si.*
The wheat is overripe; *meh-tsi shai chiao-liao.*
It is not easy to be a pastor; *tang muh-sï puh iong-i.*
Hell is a place of sufferiug; *ti-iuh shï sheo k'u tih li-fang*

Translate —Some reeds grow by the river side and some by the side of lakes. Animals are fat in the winter and lean in the summer. There is an abundant harvest this year. Light is just breaking in the east. Men do evil in secret, and are recompensed in public. This piece of bread is too hard; there is no swallowing it. Before he went abroad he was a poor man; he has now come back very wealthy. The Customs will not let goods go aboard till they have examined them. What he said two days ago has truly come to pass. Detain him to a meal. No matter (不管) how much ability he has, I don't want him here to serve me. He suddenly got into a rage and turned and went away. Although he is over seventy years old, he is still vigorous. When the wind blows, the grass moves. They went three times in succession, and in the end did not meet the Yamen underling. No matter whether the disciples of Christ are rich or poor, they all have the hope of heaven in their hearts, and sooner or later will all get Home. When a man goes to hell, he can never come out; although his friends engage all the Buddhist and Taoist priests in the world to chant prayers for him, it is useless. Men need not spend any money to gain the hope of heaven; God gives it to men freely.

Writing Exercise:—近合易遠蓮公平風踩暴定報.

READING LESSON XXIX. 九十二第要輯

The Younger Brother III.

逢凶化吉

約瑟到了皇宮、見了皇上、皇上對他說、我聽人說、你一聽見夢、馬上就會解、約瑟說、不敢當、並非我有這本事、是上帝定要給皇上有平安的講解[1]、只請皇上說罷。皇上便說、我夢見七隻肥牛站在河邊吃草、又有七隻瘦牛極其醜[2]看、隨着上來、把那七隻肥牛吞了、吞了之後還是看不出肥來、仍是乾瘦、我就醒了、

1. *Chiang-chiai* 講解 Explanation.
2. *Ch'eo³-k'an⁴* 醜看 Ugly; evil-looking.

The Young Scholar Writes Well.

聖人說我們要學好了，出不是這麼之了。春香牛那麼七出來上春香牛那麼七出來上有關春那其麼中種夏七有又草七上學校裏面的教室裏，有許多的書，上學校裏的書，只論上學校裏的書，上學校裏的書，這有非校非常的好的紙，一張一張的，上學校裏的書，上學校裏的書，上學校裏的書，上學校裏的書，

1. Study—學習 讀書.
2. Children—孩子們 兒童.

又夢見一棵麥子、長了七個穗子、又飽滿[1]、又肥美[2]、隨後又長了七個穗子、很淡薄[3]、被東風吹焦[4]了、這些淡薄的穗子、吞了那七個肥美的穗子、我將這夢告訴衆宰相臣子、他們都不能解。約瑟說、兩個夢總歸爲一[5]、上帝將要[6]行的事已經指示[7]皇上知道了。七隻肥牛是七個豐年[8]、七個肥美的穗子也是七個豐年、那七隻瘦牛是七個荒年、七個淡薄的穗子也是七個荒年、埃及[9]偏地必先有七個大豐年、以後必有七個大荒年、叫人地兩苦[10]、甚至忘記了起先的豐年、皇上做的這兩個夢、其中有定准[11]的意思、必要應驗、所以據[12]我的愚見、皇上不如揀一個有聰明能辦事的官、派他在這七個豐年之中、走徧埃及通國[13]、在各府州縣積[14]收莊稼中五分之一[15]、積在倉裏、預備將要來的七個大荒年、這樣可以救一國人的命。皇上聽了這一番話[16]、說、解的

1. *Pao-man* 飽滿 Full.
2. *Fei-mei* 肥美 In good condition.
3. *Tan⁴ poh²* 淡薄 Poor; indifferent.
4. *Chiao* 焦 Dried up by the wind.
5. *Kuei uei ih* 歸爲一 Both in the same category.
6. *Chiang-iao* 將要 About to; on the point of.
7. *Chi-shi* 指示 To point out; to indicate.
8. *Feng¹ nien²* 豐年 Plenteous years.
9. *Ren ti liang k'u* 人地兩苦 Both the land and men will suffer.
10. *Shen-chi* 甚至 So that. L. 30.
11. *Ting⁴ chuen³* 定准 Certain; assured.
12. *Chiu⁴ o³-tih¹ ü³ chien⁴* 據我的愚見 In my humble opinion.
13. *T'ong¹-kueh²* 通國 The whole kingdom.
14. *Chih¹-sheo¹* 積收 To store up.
15. *U fen chi i* 五分之一 One-fifth. In any fractional statement the number before *fen* 分 may be regarded as the denominator; the number following *chi* 之 as the numerator; as above 五分之一 or 1 *fen* of 5 *fen*, or $\frac{1}{5}\times\frac{1}{1}=\frac{1}{5}$. Any fractional number can be expressed in this way.
16. *Chæ ih-fan hua* 這一番話 This speech.

好、又對臣子說、像這樣的聰明人、眞正難得、何不派他去管這些事呢、就轉過來對約瑟說、神既然賜你這聰明、我現今封[1]你做宰相、管本國的百姓。話一說完、就摘[2]下戒指戴在約瑟的指頭上、又給他換上一[3]套官衣、又把金鍊子[4]戴在他頸[5]項上、叫人跪下拜他、就派他管理[6]全地了。約瑟領了命出去、在各到各處趁[7]着七個豐年、收了無數的糧、積在各處的倉裏頭、眞比海沙[8]更多了。以後皇上越發看重他、叫他娶了一個大德的女子[9]爲妻、給他生了兩個兒子、叫他享多大的福氣、得多大的榮耀、要是和他先前在哥哥們和販子與武官夫人手裏所受的苦比起來、眞是有天淵[10]之別了、轉禍[11]爲福、地獄變了一個小天堂、使人可以知道上帝早晚總肯給服事他的人開[12]一條出路、不過先要試煉[13]他們的德行[14]、然後纔成全[15]他們今生來生的事。

1. *Feng*[1] 封 To appoint to office.
2. *Tseh*[4] 摘 To take off—of a ring, hat or spectacles.
3. *Ih*[1] *t'ao*[4] *kuan*[1] *i*[1] 一套官衣 A complete outfit of official dress.
4. *Lien*[4] *tsi*[3] 鍊子 A chain.
5. *Ching*[3]*-hsiang*[4] 頸項 The neck. In the North *poh*[3] *tsi*[3] 脖子 is used.
6. *Kuan-li* 管理 To rule; to superintend.
7. *Ch'en*[1]*-choh*[4] 趁着 To avail of; to take advantage of.
8. *Sha*[1] 沙 Sand.
9. *Nü-tsi* 女子 A young woman.
10. *T'ien*[1] *uen*[1] *chi*[1] *pieh*[2] 天淵之別 The difference between heaven and the abyss.
11. *Chuan ho uei fuh* 轉禍爲福 Calamity changed into blessing.
12. *K'ai ih-t'iao ch'uh lu* 開一條出路 To open a way of escape.
13. *Shi*[4] *lien*[4] 試煉 To test; to put to proof.
14. *Teh*[2] *hsing*[4] 德行 Virtue.
15. *Ch'eng-ch'uen* 成全 To complete; to bring to perfection.

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible]
6. [illegible]
7. [illegible]
8. [illegible]
9. [illegible]
10. [illegible]
11. [illegible]
12. [illegible]

約瑟憑良心辦事、不隨壞人的引誘、顯出一片誠心、正是眞金不怕火煉。過了那七個豐年、荒年就來到、旱的是天如銅、地如鐵、耕地無用、撒種不發、就是菜園、葡萄園、若離河邊遠些的、也都晒焦了、叫通國變成一片荒地。埃及四圍的國、也都是這樣、若[4]不是約瑟先把夢解的好、埃及國也要和這些國受一樣的大苦。頭兩三年還[5]罷了、有錢的還可以糴糧、但日後只得往埃及國去糴、因早已聽見有個能人把一國救活了。當時約瑟的老父親、和他的哥哥們還在猶太國、那裏也是乾[6]荒、他們過日子也很艱[7]難、只[8]因聽見在埃及那裏有糧可糴、他父親就叫他哥哥們備[9]驢、預備銀子、趕緊下去糴、免[10]得他們全家餓死、哥哥們就把家事安[11]排妥當、辭[12]別了老人家、動身往南方去了、也是從約瑟早年經過的路走。要知道他們在埃及國遭遇何事、怎照約瑟起先做的夢行、看下課就曉得了。

1. *P'ing² liang²-hsin¹* 憑良心 To act conscientiously.
2. *Ih-p'ien ch'eng hsin* 一片誠心 A true or faithful heart.
3. *Chen chin puh p'a ho lien* 眞金不怕火煉 Genuine metals are not afraid of being tested by fire.
4. *Roh puh shī* 若不是 If it had not been that . . .
5. *Huan pa liao* 還罷了 Fairly well ; passable.
6. *Kan huang* 乾荒 Drought.
7. *Chien¹-nan⁴* 艱難 Difficult ; straits.
8. *Chi⁴ in¹* 只因 But.
9. *Pei* 備 Here=To saddle an animal.
10. *Mien-teh* 免得 To avoid ; lest.
11. *An¹-p'ai²* 安排 To arrange ; to set in order.
12. *Ts'i²-pieh²* 辭別 To take leave of relatives or friends.

LESSON XXX. 第三十課

損[3] *suen* To injure; to spoil. Injury.

聚[4] *ch* / *ts* *ü* To assemble; to collect.

低[1] *ti* To lower. Low; beneath.

猜[1] *ts'ai* To guess; to surmise.

誡[4] *kiai* / *chieh* To warn. A precept; a commandment.

捎[1] *shao* To take. To carry.

向[4] *hsiang* Towards; to or from; facing.

偷[1] *t'eo* To steal. Stealthily.

改[3] *kai* To alter; to change. To repent.

配[4] *p'ei* Worthy. To match.

排[2] *p'ai* A line; a row. To dispose.

賊[2] *tseh* / *tsei* A thief; a robber. A rebel.

追[1] *chui* To pursue. To reflect upon.

過[4] 犯[4] *ko-fan* Transgression; fault.

至[1] 於[2] *chi-ü* As to; to come to. . . .

寧[2] 可[3] *ning-k'o* Rather.

逼[1] 迫[4] *pih-p'eh* To persecute; to harass.

甚[4] 至[4] *shen-chi* Up to the point of; inasmuch.

聚[4] 會[4] *chü-huei* To gather together; to assemble.

辛[1] 苦[3] *hsin-k'u* Tired; suffering; hardship.

威[1] 武[3] *uei-u* Majestic, imposing.

驕[1] 傲[4] *chiao-ao* Proud; haughty.

親[1] 戚[4] *ch'in-ch'ih* Relatives not of the same surname.

關[1] 係[4] *kuan-hsi* Consequences; responsibilities.

體[3] 面[4] *t'i-mien* Good-looking; respectable.

回[2] 答[2] *huei-tah* To answer; to reply.

詳[2] 細[4] *ch'iang-hsi* In detail; minutely.

良[2] 心[1] *liang-hsin* Conscience.

如[2] 此[3] *ru* / *ü* *ts'i* Thus; so; like this.

恭[1] 敬[4] *kong-ching* Respectful To reverence.

安[1] 排[2] *an-p'ai* To arrange; to dispose.

見[4] 證[4] *chien-cheng* To testify; testimony.

十[2] 條[2] 誡[4] *shih-t'iao-kiai* The Ten Commandments.

忘[2] 恩[1] 負[4] 義[4] *uang-en-fu-i* Ungrateful.

Ning-k'o 寧可 and its Correlatives.

1. Where in English we should say 'It is better to die than to sin,' Chinese would say 'It is better to die and not to sin'—expressing 'than' by a negative, 'not.' *Ning-k'o* 寧可 or *k'en* 肯 is the

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從來好事必經多磨 *Never was a good work done without much trouble.*

LESSON XXX. 第三十課

損	To injure; to spoil. Injure.
棄	To discard; to cast away.
死	To leave. Death.
逃	To run away; to escape.
成	To succeed; to accomplish; a completed thing.
得	To lose. To carry.
回	To return; to go home.
物	To steal. Property.
交	To alter; to change. To exchange.
賣	To sell. To cheat.
借	A loan; to borrow. To lend.
取	A thief. To take.
還	To pay back. To return.
等	To wait; to expect. To wait for.
到	To arrive; to reach. To reach.
來	To come; to . . .
叫	To call. To be called.
過	To pass; to transcend; to transact.
住	To live; to stop; to . . .

客	To gather; to assemble.
主	Lord. Third: suffix denoting lordship.
改	To change.
感	To feel.
規	To regulate.
問	To ask.
解	To explain.
商	To trade.
許	To promise.
別	To distinguish.
減	To decrease.
接	To receive.
共	Together.
反	To oppose.
加	To add.
增	To increase.
定	To fix.
必	Necessarily.
不	Not.

改 *Kái* and its Correlatives.

1. When in English we should say 'it is better to do this than to do that,' Chinese would say 'it is better to do A not to do B'—'to do' being 'than' by a recurring rule. 改 *Kái* or 與 *Yú* is the

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改天好再必須多謝 *Wǎnr tsâu a good week shore without much trouble.*

equivalent of 'It is better to. . . .'; or 'Rather than . . .;' they precede one or other of the following expressions:—*puh* 不; *ie-puh* 也不; *puh-k'o* 不可; *puh-k'en* 不肯; *e.g.*,

Rather die than steal; *ning-k'o sï puh tso tseh* 寧可死不做賊.

Better to recompense kindness than to be unthankful for it; *ning k'o pao en puh k'o uang-en-fu-i* 寧可報恩不可忘恩負義.

It is better to be cursed and beaten than to lie; *ning-k'o ai ma sheo ta, puh k'o sah-huang* 寧可挨罵受打, 不可撒謊.

Rather endure persecution than follow depraved courses; *ning-k'o sheo pih-p'eh puh k'o hsing hsie-lu* 寧可受逼迫不可行邪路.

Sequence, as expressed by *shen-chï* 甚至 and *chï-ü* 至於

2. *Shen-chï* 甚至 is employed to denote logical sequence—matters have reached the point at which some results are to be manifested. *Chï-ü* 至於 is used in a similar way; or as a prepositional phrase introducing a subject; *e.g.*,

His sickness is not unto death; *t'a-tih ping puh chï-ü sï* 他的病不至於死.

The two men quarrelled till they began to fight; *liang-ko ren ch'ao-nao, shen-chï ta ch'i chia lai* 兩個人吵鬧, 甚至打起架來.

Supplementary: Lessons XVIII to XX.

3. While 若 *roh* and 要 *iao* are the words most commonly used to express supposition, there are others which are constantly used in books and in the conversation of educated people. They furnish the same variety as such English words as 'supposing'; 'provided that'; 'in the event of;' etc., but context and usage must determine the translation:—

If; in the case of; granting; etc.; *t'ang*[3] 倘; *t'ang-roh* 倘若; *sheh-roh* 設若; *chia-roh* 假若.

Tao 倒 is often strengthened by the addition of *fan* 反, which in some districts precedes it, in others follows it. Another adversative particle in books and in a high style of talk is 乃[3] *nai*. But; it namely. Joined to 是 *shï* it is often used as a correlative of 不是 *puh-shi*; *e.g.*,

It is not the scholar, but the teacher that is bad; *puh shï hsioh-seng puh-hao, nai-shï hsien-seng puh-hao* 不是學生不好, 乃是先生不好.

Do not seek your own profit, but the profit of others; *fei ch'iu li chi, nai ch'iu li ren* 非求利己, 乃求利人.

In addition to 必 *pih*, the following words and combinations are employed to express 'necessity':—

務[4] *u* To devote attention to. Duty; business. Must.

須[1] *hsü* Necessary; must.

Must; it is necessary to; etc.; 務必 *u-pih*; 務要 *u-iao*; 總 *tsong*; 總要 *tsong-iao*; 總得 *tsong-teh*; 必須 *pih-hsü*.

Men must practise goodness; *ren u-iao hsing-shan* 人務要行善.

He will surely return; *t'a tsong-teh iao huei-lai* 他總得要回來.

Ch'a 差 is a word round which gather many expressions denoting approximation, such as 'nearly'; 'almost'; etc. The following list includes those most commonly in use:—

A little different; not quite the thing; *ch'a ih-tien* 差一點.

Nearly right; almost the thing; *ch'a-puh-to* or *ch'a-puh-li* 差不多 or 差不離.

Quite beside the mark; Widely different; *ch'a teh-to* 差得多 or *ch'a teh-üen* 差得遠.

Just a little out; Not much beside the mark; *ch'a, ie ch'a puh-to* 差, 也差不多.

Ch'ioh 卻 forms part of a few phrases which introduce something additional, generally in the way of protest, or taking exception to something already stated. In the North it is colloquially pronounced *k'eh*, and some teachers write 可 *k'o* for it, but it is probably 卻 *ch'ioh* read as *k'eh*; *e.g.*,

But there is something else .; *ch'ioh iu ih-chien* 卻有一件.

Lesson XIX.

Other phrases of similar import to 大概 *ta-kai*; 上下 *shang-hsia*; etc., are 大約 *ta-ioh*; 約有 *ioh-iu*; 光景 *kuang-ching*; 將近 *chiang-chin*; 前後 *ch'ien-heo*; as,

About three years ago; *tsao san nien tih kuang-ching* 早三年的光景.

Nearly 6,000 people; *ioh iu luh ch'ien ren* 約有六千人.

He is nearly fifty years old; *t'a chiang-chin u-shih sui* 他將近五十歲.

Lesson XX.

Two other interrogatives besides 豈 *ch'i* are in constant use, viz., 焉 *ien* and 難道 *nan-tao*. *Ien* 焉 while used largely in books is not infrequent in colloquial. *Nan-tao* 難道 is more common in the North than in the South, and is frequently followed by 不成 *puh-ch'eng*, which takes the place of 麼 *mo* or 呢 *ni*, used after 豈 *ch'i*, and conveys the idea of 'expostulation' or 'remonstrance'; *e.g.*,

How can such things be possible? *ien neng iu chæ iang tih shi ni?* 焉能有這樣的事呢.

If he should make a mistake in reading, can it be that it shall not be pointed out to him? *nan-tao t'a nien ts'o-liao chiu puh chi-chiao t'a mo?* 難道他念錯了就不指教他麼.

Must; it is necessary to, etc. 要必 yō-pih; 非要 fei-yō; 總要 tsung-yō; 總要 tsung-yō; 總得 tsung-tei; 必須 pi-hsü.

Men must practise goodness; ren-i-ko hsing-shan, 人得要行善

He will surely return; ta tsoy-ko hui-lai 他總得要回來

One 個 is a word which gather many expressions denoting approximation, such as 'nearly'; 'almost'; etc. The following list includes those most commonly in use:—

A little different; not quite the thing; 不一樣 pu-i-yang

Nearly right; almost the thing; 不大對 pu-ta-tui or 不差不多 pu-ch'a pu-to.

Quite beside the mark; Widely different; 差得多 ch'a tei-to or 差遠了 ch'a yüan-liao.

Just a little out, Not much beside the mark; 不多離 pu-to li 不多差 pu-to ch'a.

Words 個 forms part of a few phrases which introduce something additional, generally in the way of protest, or stating exceptions to something already stated. In the North it is colloquially pronounced 'ko', and some teachers write 箇 for it, but it is probably 個 character read as 'ko'.

But there is something else 不過 pu-kuo 個 有 一 件

Lesson XIX.

Other phrases of similar import to 大概 ta-kai; 上下 shang-hsia; 光景 kuang-ching; 約 有 yüeh-yu; 約 莫 yüeh-mo; 差不多 ch'a pu-to; 將 近 chiang-chin; 靠 近 k'ao-chin; etc.

About three years ago; 三年 san-nien 前 ch'ien 的 事 情 ti shih-ching.

Nearly 6,000 people; 六千 liu-ch'ien 多 to 個 ko 人 jen

He is nearly sixty years old; 他 t'a 今年 chin-nien 約 有 yüeh-yu 五十 wu-shih 多 to 歲 sui.

Lesson XX.

Two other interrogatives besides 幾 chi are in constant use, viz. 多 to and 多 tuo-shao. The 多 is used largely in books in substitution for 幾. 幾個 chi-ko is more common in the North than in the South, and is frequently followed by 不 pu, 沒 mei, 也 yeh like the place-word 裏 li or 上 shang and after 有 yu and carries the idea of 'expectation' or 'uncertainty'.

How can such things be possible? 那 nei 裏 li 有 yu 這 chei 樣 yang 的 ti 事 情 shih-ching 呢 ne?

It 他 should make a mistake in reading, 讀 tu 書 shu it 他 t'a shall be pointed out to him 指 chi-出 ch'u 來 lai 給 kei 他 t'a 看 k'an 就 chiu 是 shih 了 liao 不 pu 得 tei 的 ti 事 情 shih-ching 麼 mo? 錯 ts'o 讀 tu 也 yeh 不 pu 要 yao 緊 chin-要 yao 的 ti

[illegible] of words as well as of time is strongly shown by [illegible].

Kill each one as he comes; lai 一个 shā 一个 — 個 殺 — 個.

Use sentences as you learn them; learn 句子 as you 學 — 句 子 — 學.

And the sheets away as they are printed; 把 chū-lai 的 那 張 紙 都 收 起 來 — 出 來 的 那 張 紙 都 收 起 來.

Miscellaneous Examples. 雜 錄

Tientsin is a place where many people gather together; I want to go to [illegible].

The [illegible] is dark; we do not [illegible] to-day.

Ten in a row; [illegible].

To injure others and benefit oneself; it is not [illegible].

This colour does not [illegible]; color 顏色 pú 不 (or 甭) 褪.

The old tiger master [illegible]; 那 個 老 師 父 的 tóu 頭 髮 都 白 了.

I cannot express your meaning; 我 不 明 白 你 的 意 思.

This [illegible] every day at 10 o'clock; 這 個 每 天 十 點 鐘 [illegible].

[illegible].

The Ten Commandments were given by God; 神 給 了 摩 西 十 條 誡 命.

[illegible].

We should worship God with all reverence, o mea kai kang-敬-ye.

[illegible].

The scripture will forgive all offences; Chiu-經 能 赦 一 切 的 罪 惡.

[illegible].

Translate:—I expect a good deal of money and trouble over this, and to [illegible] he spoke ill of me; was not this unjustifiable? They [illegible] to take (拿) this letter to my house? Why is everybody [illegible] this also? A voice up [illegible]. A voice came out [illegible] a pair of [illegible]. I [illegible] and [illegible], but did not [illegible]. In a day's [illegible] will be [illegible]. Don't speak in a voice. I don't [illegible] what you say. Everybody came as witnesses, but the witness did not agree. Everybody [illegible] a person who [illegible] is the most principal [illegible] in China and [illegible]. That child [illegible] his father altogether too [illegible]. This is a matter that [illegible]. The affair was arranged by one of the relatives. Sooner or later the Saviour will return and all men must assemble before Him. He is both that a y should be saved; therefore He exhorts men to repent, believe and trust in Him. Whoever a man repents and believes, he is saved. Should we not all repent and trust Him? God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, might not perish but have eternal life.

Writing Exercise—寫 字 的 時 候 要 小 心 留 意 的.

Sequence of events as well as of time is frequently shewn by repetition; *e.g.*,

Kill each one as he comes; *lai ih-ko shah ih-ko* 來一個殺一個.

Use sentences as you learn them; *hsioh ih-chü iong ih-chü* 學一句用一句.

Send the sheets away as they are printed; *in chi-chang fah chi chang* 印幾張發幾張.

Miscellaneous Examples. 句雜

Tientsin is a place where many people gather together; *T'ien-chin shi ke ta chü-ch'u.*

The thief stole my watch; *na-ko tseh t'eo-liao o-tih piao.*

Ten in a row; *ih-p'ai shih-ko.*

To injure others and benefit oneself; *suen ren li chi.*

This colour does not match; *chæ-ko puh p'ei* (or *tui*) *seh.*

He told the matter in detail; *t'a pa sī-ch'ing ch'iang-hsi shoh-liao ih-pien.*

I cannot guess your meaning; *o ts'ai puh choh ni-tih i-sī.*

They met together every Sunday at 10 o'clock; *t'a-men mei-feng li-pai-t'ien, shih tien chong chü-huei.*

The Ten Commandments were given by God; *shih-t'iao-kiai shi Shang-ti ch'uan ksia lai tih.*

We should worship God with all reverence; *o-men kai kong-kong-ching-ching-lih pai Shang-ti.*

The Saviour is willing to forgive all our offences; *Chiu-chu yen-i sha-mien o-men ih-ch'ieh tih ko-fan.*

Translate:—I spent a good deal of money and trouble over him, and in the end he spoke ill of me; was not this ungrateful? May I trouble you to take (捎) this letter to my home? He is a respectable person, and he has also grown up good-looking. A thief came last night and stole a pair of trousers and a coat; I got up and followed him, but did not overtake him. If a man acts conscientiously it is unavoidable that he will be persecuted. Don't speak in too low a voice, I can't hear what you say. Two men came as witnesses, but their witness did not agree. Everybody dislikes a person who exhibits pride; it is the same principle both in China and abroad. That child answered his father altogether too rudely. This is a matter that concerns you. This affair was arranged by one of his relatives. Sooner or later the Saviour will return, and all men must assemble before Him. He is loth that any should not be saved; therefore He exhorts men to repent, believe and trust in Him. Whenever a man repents and believes, he is saved. Should we not all repent and trust Him? God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, might not perish but have eternal life.

Writing Exercise:—初更掉但既改服帝只理破向.

READING LESSON XXX. 第三十課 要緊

The Younger Brother IV.

見弟受驚

埃及國糴糧的章程是要凡外路來糴糧的、都上約瑟那裏去糴、所以哥哥們到了京城就去見他、一見就跪下給他磕[1]頭、隔了十幾年、那裏還認識他呢。他既是穿一身的官衣、就是他的親[2]母親、也認不到了、卻[3]有一樣就是約瑟認識他們、故意發威問他們是那裏來的、有弟兄幾個、父親還在不在、又說、你們並不[4]係好人、他們回答說、有一個小兄弟留在家中、因爲父親不准帶來、約瑟說、這話是眞的、是假的、也未可知、我總要留下你們內中的一個人、其餘的可以回家去、把小兄弟帶來爲憑據。約瑟就吩咐人把他們的口袋裝滿了糧、再加上路上用的糧、又把[5]原銀仍放在口袋中、對哥哥們說、你們快去把小兄弟送來做見證、他們聽見這話、就[6]良心發現、彼此說、[7]遭罪了、這是我

1. *K'oh¹ t'eo²* 磕頭 To knock the head on the ground; the *kow-tow*.
2. *Ch'in mu-ch'in* 親母親 His own mother.
3. *Ch'ioh iu ih iang* 卻有一樣 But there was one thing.
4. *Puh¹ hsi¹* 不係 Are not; do not belong to—a book phrase.
5. *Üen in* 原銀 The original money—the money they brought with them.
6. *Liang hsin fah hsien* 良心發現 To be convicted by one's own conscience.
7. *Tsao tsui liao* 遭罪了 We have met with retribution.

READING LESSON XXIX. 第二十三次讀書

The Younger Brother IV.

們苦待[1]小兄弟的報應了。約瑟聽了這話都懂、他們卻不知道、因爲約瑟用了個通事[2]給他繙話[3]。他們到了家、就卸[4]下口袋、不料[5]各口袋中有一包銀子、叫他們面面相覷[6]、嚇[7]個不了。過了一期[8]、糧快吃盡了、他們還想再去糴、也要把小兄弟一路帶去、但父親一定不肯、叫他們只得少等些日子再說。後來老三說、我可以做保[9]、倘若我不把小兄弟送回來、這罪可以歸在我身上[10]。父親聽了這話便答應了、預備些禮物[11]、又把雙分[12]銀子放在口袋中、打發他們去了。他們進了衙門見約瑟、就向他下拜、說、原銀子帶回來、小兄弟也一同帶來了。約瑟一見小兄弟就放了心、叫管家擺飯給他們吃、以後暗暗的吩咐管家把口袋裝滿了、又拿原銀子仍放在裏頭、又把他的銀杯放在小兄弟的口袋裏、打發他們去。天[13]一發亮他們就走出城去、離城沒

1. *K'u tai* 苦待 To treat harshly.
2. *T'ong-si* 通事 An interpreter.
3. *Fan hua* 繙話 To translate.
4. *Hsie*⁴ 卸 To unload; to drop—as a burden.
5. *Puh liao* 不料 But lo and behold!
6. *Mien mien hsiang kuan* 面面相覷 Looked blankly at each other.
7. *Heh ko puh liao* 嚇個不了 Scared to no end.
8. *Ih-ch'i* 一期 A period; some time.
9. *Tso pao* 做保 To be surety; to undertake responsibility.
10. *Kuei tsai o shen sheng* 歸在我身上 Fall upon me.
11. *Li*³*-uh*⁴ 禮物 Presents; gifts.
12. *Shuang fen* 雙分 A double portion.
13. *T'ien ih liang* 天一亮 As soon as it was light.

有多遠、約瑟吩咐管家去追趕[1]他們、問他們、爲何偷主人的銀杯呢。管家照這話去追他們、追上[2]就說、你們是忘恩負義、大人待你們有厚恩、怎麼把他的銀杯偷了來呢。他們聽見這話、說[3]這是甚麼話、口袋在這裏、你搜[4]搜罷、在誰的口袋中搜出來、誰可以做你的僕人[5]。管家就從老大的口袋搜起、直搜到小弟的口袋爲止、果然搜出銀杯來了。大家便把口袋再裝好、叫牲口馱回城裏去。到了衙門看見約瑟等着他們、就都跪在地下不敢抬頭。約瑟說、你們這做的是甚麼惡事呢、這豈不是以[6]惡報善嗎、難道你們還瞞我不成、我待你們不錯、你們怎麼行事不[7]要良心呢、原先我不是說你們是壞人麼、我這話說的是、我要把小兄弟留在我這裏、至於你們要快回本家去罷。老三就近到約瑟面前說、大人明[8]見、只求准我說幾句話、要知道他說甚麼話、約瑟聽了以後把他的事安排如何、看下課就曉得了。

1. *Chui kan* 追趕 To follow after; to pursue.
2. *Chui shang* 追上 To overtake.
3. *Chæ shi shen-mo hua* 這是甚麼話 What do you mean by such talk?
4. *Seo*[1] 搜 To search.
5. *P'uh ren* 僕人 A slave.
6. *I oh pao shan* 以惡報善 To return good for evil.
7. *Puh iao liang hsin* 不要良心 To dispense with conscience.
8. *Ming chien* 明見 Of clear perception; intelligent.

了得解决了。有何如律令。

事的便宜后了。急急如律令。

以上意思就是说，如果有人家里或附近发生了疫病，要写这个符来贴在大门上面，就可以免除疫病的传染。

这是一个很简单的符咒，不过要注意的是，贴符的人家里人口不要太多，最好是单身汉或者孤儿寡母，因为这样的人家比较容易请到人来帮忙贴符。

这个符咒的写法也很简单，只要按照上面的图样画就可以了。

VOCABULARY VI. 六課生字

VOCABULARY VI. 六第彙字

淡[4] *tan* Insipid. Weak, as liquid. Light, as colour.

球[2] *ch'* / *k* } *iu*[1] A ball; a sphere.

討[3] *t'ao* To beg; to demand.

退[4] *t'ui* To retire; to withdraw.

考[3] *k'ao* To examine; to test.

醉[4] *tsui* Drunk; intoxicated.

咬[3] *iao* To bite; to gnaw.

伸[1] *shen* To stretch out. To redress.

搬[1] *pan* To remove; to transport.

寄[4] *ch* / *k* } *i* To send. To lodge at.

賠[2] *p'ei* To make good; to indemnify.

袋[4] *tai* A bag; a pocket; a sack.

卸[4] *hs* / *s* } *ie* To unload; to get rid of.

臨[2] *lin* To descend. Near to; on the point of.

爭[1] *ts* / *ch* } *eng* To wrangle; to strive.

搜[1] *seo* To search for.

醲[4] *ien* Strong, of liquids.

舌[2] 頭[2] *sheh-t'eo*[1] The tongue.

天[1] 分[4] *t'ien-fen* Natural endowments.

鼻[4] 子[3] *pi-tsi*[1] The nose.

伺[4] 候[4] *ts'i-heo* To wait upon; to serve.

失[1] 火[3] *shih-ho* To catch fire.

手[3] 藝[4] *sheo-i* A craft; an art. Skill in doing.

接[1] 待[4] *chieh-tai* To receive; to welcome.

棺[1] 材[2] *kuan-ts'ai*[23] A coffin.

不[1] 料[4] *puh-liao* Unexpectedly.

趕[3] 集[2] *kan-chih* To go to market.

並[4] 且[3] *ping-ch'ie* And; also.

因[1] 此[3] *in-ts'i* On this account.

定[4] 錢[2] *ting-ch'ien* Earnest money.

太[4] 平[2] *t'ai-p'ing* Peaceful.

强[2] 盜[4] *ch'iang-tao* A robber.

肚[3] 子[3] *tu-tsi*[1] The belly.

隣[2] 居[1] *lin-chü*[1] A neighbour.

厭[4] 煩[2] *ien-fan* To dislike; to loathe.

智[4] 識[4] *chi-shih* Knowledge.

章[1] 程[2] *chang-ch'eng* A plan; procedure.

櫃[4] 子[3] *kuei-tsi*[1] A cupboard; a press.

結[2] 實[2] *chieh-shih* Strong; tough.

蓆[2] 子[3] *hsih-tsi*[49,45] A mat; matting.

擺[3] 弄[4] *pai-long* To do; to manage.

忍[3] 耐[4] *ren-nai* Patience. To forbear.

磕[1] 頭[2] *k'oh-t'eo* The ceremony of the *kotow*; "many thanks."

通[1] 事[4] *t'ong-si*[1] An interpreter.

招[1] 牌[2] *chao-p'ai*[1] A signboard.

掌[3] 櫃[4] 的[1] *chang-kuei-tih*[1] Proprietor; manager; headman.

NOTES.—*a.* In some districts *kan-ch'ang* 趕場 takes the place of *kan-chih* 趕集.

READING LESSON XXXa. 大輯要第三十課

The Younger Brother V

一堂共樂

老三說、小的[1]初[2]次來時、大人就問、你們有父親、有弟兄沒有、小的說、有、老父親還在、小兄弟常在他身旁、離不開、大人就吩咐把小兄弟一同帶來、除非同來不得見大人的面。我們回到家中就將這話告訴老父親、他卻不准小兄弟來、說他母親早死了、他胞[3]兄也被野獸撕碎了、只還撇[4]下他一個人、倘若他再遭了害、我就必然悲悲慘慘[5]的下陰[6]間去了、死[7]也不肯叫他去、但以後大家被[8]饑荒所逼、無法度日、只得商妥[10]讓[11]他和我們一同下來、現今他若不跟我們回去、父親的一條老命算送了、他要悲悲傷傷[12]的下陰間去、就是小的、既然做保、不但無臉見父親、還要永遠[13]擔罪、因此求大人開[14]

1. *Hsiao tih* 小的 'The small one'—a depreciatory term used in addressing superiors.
2. *Ts'u ts'ī* 初次 On the first occasion.
3. *Pao¹ hsiong⁴* 胞兄 Brother by the same mother.
4. *P'ieh¹-hsia⁴* 撇下 To leave; to forsake.
5. *Pei¹ pei¹ ts'an³ ts'an³ tih¹* 悲悲慘慘的 Mournfully.
6. *In¹-chien¹* 陰間 The nether world; the world of darkness.
7. *Sī ie puh k'en chiao t'a ch'ü* 死也不肯叫他去 He would die before he would let him go.
8. *Pei⁴ chi¹-huang¹ so³ pih¹* 被饑荒所逼 Were compelled by the famine
9. *Tu⁴ rih⁴* 度日 To pass the days; to live.
10. *Shang t'o* 商妥 To come to a satisfactory understanding.
11. *Rang⁴* 讓 To suffer; to allow.
12. *Pei pei shang shang tih* 悲悲傷傷的 Grieved in spirit.
13. *Iong-uen tan tsui* 永遠擔罪 Bear the blame for ever.
14. *K'ai en* 開恩 To shew favour; to be gracious.

The Younger Brother's

恩、給小的點薄面子、放他與我們同回家去、我們總不忘記[2]大人的好處、並且也要給大人傳名。[3]老三把這一番話說完、眞叫約瑟動心[4]、就吩咐差人都退去、對哥哥們說、我就是約瑟、你們的兄弟、你們還不認識我麽。哥哥們聽見這話、便嚇[5]掉了魂、臉上發紅、渾身發抖[7]、怕的是約瑟要立時報[8]早年的仇、不料約瑟倒說、謀事在人成事在天、[9]起先我到埃及來、是上帝打發我來的、要救活這一國的人、你們快回去罷、告訴老父親說、約瑟還在、並且在埃及做宰相、請快來一同享福。話一說完、就抱[10]着哥哥們的頸項、大家都哭了一場、隨後送他們銀子、糧食、和幾套好衣裳、還套[11]上了幾輛車、叫他們坐車回去、又另外預備些厚禮[12]、叫驢子一馱一馱的馱給老父親、又囑[13]咐哥哥們一句話、說、路上不可爭鬧[14]、就打發他們走了。到了家、父親看見禮物、又看見車馬、聽了他們的回報[15]、就

1. *Chih nsiao-tih tien poh mien tsi* 給小的點薄面子 Suffer me not to be put to shame.
2. *Puh uang-chi . . . hao-ch'u* 不忘記 . . . 好處 We will not forget the benefits—conferred by you.
3. *Ch'uan ming* 傳名 To spread abroad the fame of.
4. *Tong hsin* 動心 To be moved.
5. *Heh tiao hao huen* 嚇掉了魂 Scared out of their wits.
6. *Huen² shen¹* 渾身 The whole body.
7. *Fah² teo³* 發抖 To tremble.
8. *Pao⁴ . . . ch'eo²* 報 . . . 仇 To avenge.
9. *Mee² sī tsai ren, ch'eng sī tsai t'ien* 謀事在人, 成事在天 Man proposes, Heaven disposes.
10. *Pao³* 抱 To embrace.
11. *T'ao⁴* 套 To harness.
12. *Heo li* 厚禮 A substantial present.
13. *Chuh³-fu⁴* 囑咐 To charge.
14. *Tseng¹-nao⁴* 爭鬧 To quarrel.
15. *Huei pao* 回報 'Return message'—report.

一面喜歡、一面希奇、說、罷了罷了、約瑟還在、這眞是天上掉下[1]來的福氣、是意外[2]的好處。以後他一家的人、連牛、羊、牲口、小孩子、和所有的傢伙、一齊都向埃及國搬運、約瑟也坐車出到境[3]界、來迎接[4]、見了父親、行禮[5]、父親看見兒子、兩下喜的是鼻酸[6]淚下、又哭又笑、父親說、感謝上帝莫大[7]的恩典、使我再見你的面、如今我死也甘心。後來蒙皇上的大恩、派他們都住在多有青[8]草的縣[9]分之內、叫他們在那裏可以放羊、使他們男女老少、都享太平的福。這以上的事、說的很略、因爲話長紙短、若要知詳細、請看舊約書頭一卷[10]、從第三十七章起、到第五十章爲止。卻有一樣、就是世事據人看、雖是好像一盤棋[11]、或是好像一團麻[12]、誰也摸不着頭緒[13]、到底還是上帝做主、半點不由人[14]、因上帝是無所不知、未來的事也沒有不知道的、早已爲信服他的人把一切的事安排妥當、叫凡事與愛他的人有益、人所論不定的

1. *T'ien shang tiao hsia lai tih* 天上掉下來的 Unexpected.
2. *I uai* 意外 Beyond thought.
3. *Ching⁴-kiai⁴* 境界 The boundary ; the border.
4. *Ing²-chieh¹* 迎接 To welcome ; to meet.
5. *Hsing li* 行禮 Saluted ; observed the appropriate ceremonies.
6. *Pi⁴ suan¹ lui⁴ hsia⁴* 鼻酸淚下 Snivelled and wept.
7. *Moh ta tih en-tien* 莫大的恩典 Exceeding great grace.
8. *Ch'ing¹ ts'ao³* 青草 Green grass ; pasture.
9. *Hsien-fen* 縣分 A District.
10. *Chüen⁴* 卷 A book ; a document.
11. *Ih¹ p'an² ch'i²* 一盤棋 A game of chess.
12. *Ih¹ t'uan² ma²* 一團麻 A ball of hemp.
13. *T'eo²-hsü⁴* 頭緒 A clue.
14. *Pan tien puh iu² ren* 半點不由人 Nothing whatever is left to man.

禍福、都在他手中、正像父母在孩子還小、早爲他們打算、叫他們長大成人、得享雙親[1]早先預備的好處。這樣看來、人因信靠救主得稱爲天父的兒女、就得全能的大神爲父、他們一生一世的事、都蒙他爲他們辦的一點不差、使他們行完了今生的路[2]程、就可以得到那[3]無災無病的美地、享那享不盡的永福、這豈不是極好麽。

1. *Shuang ch'in* 雙親 Parents.
2. *Lu' ch'eng*[2] 路程 Journey; road.
3. *U tsai u ping* 無災無病; Free from calamity and sickness.

REVIEW: LESSONS XXVI-XXX. 第六課考

1. Give three sentences to illustrate the use of 何.
Shew in two sentences how 偏 differs from 特.
Write two sentences containing 凡 and 的 in correlation.
Translate 他多少認識幾個德國字. I have long wished to see you. My unworthy name is 晚成. I am a native of America.
Give two uses of 舍 and 令.
What are 天干 and 地支? Explain 屬甚麼的.
Shew two uses of 肯 in as many sentences.
Write two sentences illustrating two uses of 家.
State the difference between 太 and 忒? 得很 and 得 (or 的) 慌?
Translate 成色; 本洋; 賒賬; 扣頭.
Give terms used in carrying accounts to five places of decimals.
Translate Reading Lesson XXVI.
Illustrate three uses of 纔.
Give four words used for 'building.'
Shew use of 住 as an auxiliary with four different verbs.
Write six terms connected with newspapers.
Define 總而言之 and shew how it is used in a sentence.
Give four adverbial numerals; three expressions containing 發; and four containing 處.
Illustrate the use of 界, 挨, 任, 拘; and shew three different uses of 當 in as many sentences.
How are 寧可, 甚至, and 至於 used?
Give two sentences containing 差 and 卻.
Translate Reading Lesson XXXa.

2. Give sound, tone and meaning to the following characters:—

持 島 矮 擔 舍 違 偏 牢 講 撕 岡 碎 仇 派 指 積 肥 驗
透 焦 改 配 追 損 捐 捎 搜 瘦 賠 倍.

3. Write the following in Chinese character:—These two books are not very heavy. Put this food here for them to eat; it is nearly enough for three people. This is much larger than that; I knew that as soon as I looked at it. You do as I tell you, and it will be just right. It is easy to write, but not easy to talk. His mother came back last year on the 3rd of the 4th month. When did he bring these two newspapers? I do not know; go and ask him. I told him to go three times, but he was unwilling to do so. Since this place is bad, why not go to a higher place? Speak a little slower and I shall understand. They all walked two stages, and could walk no farther; so they stayed in the house of Mr. 萬. They all scattered—some went to the east, others to the west. This ten-cent piece is only half as heavy as that twenty-cent piece. The man who sells tea is an unreasonable fellow; he broke my brother's head open. His friends are many, but he has not much money. This was made to order. It has fallen to the bottom; go and fetch it for me. It is unimportant whether you do it or not. Men have sin, but God has grace. Alter this for me; it is too light. The man who sits at the door opposite is like one of the ancients; go across and invite him to come over here. It is easy to understand the meaning of this book, but difficult to act according to what it says. All in good time; ask your teacher to explain it to you a sentence at a time, and then you will understand all kinds of expressions.

ADDITIONAL WORDS FOR EXERCISE IN COMPOSITION

ADDITIONAL WORDS FOR EXERCISE IN COMPOSITION.

The numbers refer to List of Numerary Adjuncts.

Ability, *neng-kan* 能[2]幹[4]
Abuse; destroy, *tsao-t'ah* 蹧[1]蹋[4]
Acclimatized, *fuh-shui-t'u* 服[2]水[3]土[3]
Accompany, *p'ei* 陪[2]
Ague, *p'i-han* 脾[2]寒[2]
All the world, *uan-kueh-chiu-cheo* 萬[4]國[2]九[3]州[1]
Alter, *keng-kai* 更[1]改[3]
Answer back, to, *huan-k'eo* 還[2]口[3]
Ant, *ma-i*[1] 螞[3]蟻[2]
Antecedents, *lai-lih* 來[2]歷[4]
Anxious about, to be, *ts'ao-hsin* 操[1]心[1]
Apologize to, *p'ei-li; p'ei puh-shi* 賠[2]禮[3], 賠[2]不[1]是[4]
Apples, *p'ing-ko* 蘋[2]果[3]
Apprentice, an, *t'u-ti* 徒[2]弟[4]
Arm, *pang-tsï*[1]; *keh-poh* 膀[3]子[3], 胳膊
Arrowroot, *eo-fen* 藕[3]粉[3]
Assistant; employé, *ho-chi* 夥[3]計[4]
Attention, to pay, *liu-i* 留[2]意[4]
Axe, *fu-tsï*[8] 斧[3]子[3]

Bag, *k'eo-tai* 口[3]袋[4]
Bake; roast, *k'ao* 烤[3]
Balustrade; trimming, *lan-kan* 欄[2]杆[1]
Bamboo-worker, *mieh-chiang*[1] 篾[4]匠[4]
Bannermen, Tartars, *ch'i-ren* 旗[2]人[2]
Bar across a door, *shuan* 閂[1]
Barometer, *feng-ü-piao*[1] 風[1]雨[3]表[3]
Bath-tub, *hsi-tsao-p'en*[1] 洗[3]澡[3]盆[2]
Bee, *mih-feng-tsï*[1] 蜜[4]蜂[1]子[3]
Beggar, a, *hua-tsï* 花[1]子[3]
Behind the back; privately, *pei-heo* 背[4]後[4]
Bell, a small, *ling-tang* 鈴[2]鐺[1]
Bellows, *feng-hsiang* 風[1]箱[1]
Blame, to, *tseh-pei* 責[2]備[4]
Blow, to, *ch'ui* 吹[1]
Blow, (of wind), *kuah-feng* 颳[1]風[1]
Blood; circulation of blood, *hsüeh-meh* 血[4]脉[4]
Boastful manner, *ta mo ta iang* 大[4]模[2]大[4]樣[4]
Book-case, *shu-chia-tsï*[1] 書[1]架[4]子[3]
Brassfinisher, *t'ong-chiang*[1] 銅[2]匠[4]
Breast, *hsiong-k'eo*[1] 胸[1]口[3]
Bricklayer, *ua-chiang*[1] 瓦[3]匠[4]
Broom, *sao-cheo*[8] 掃[3]箒[3]
Brush, *shuah-tsï*[8] 刷[1]子[3]
Brush, small, used to wash dishes, *shua-cheo; ch'ui-cheo* 刷[1]帚[3], 炊[1]箒[3]
Buddhism, *fuh-chiao* 佛[2]敎[4]
Bucket, *t'ong* 桶[3]
Buffalo, *shui-niu*[14] 水[3]牛[2]
Bugs, *ch'eo-ch'ong* 臭[4]蟲[2]
Burial; funeral, *sang-sï* 喪[1]事[4]
Burst, to; to fly in pieces, *chah* 炸[4]
But I'm afraid . . . *chï-p'a* 只[4]怕[4]
Butterfly, *hu-tieh* 蝴[2]蝶[4]

Call upon, *pai-uang* 拜[4]望[4]
Candle, *lah-chuh*[9] 臘[4]燭[2]

Careful, *tsï-hsi* 仔[3]細[4]
Carry on the shoulder, *k'ang* 扛[2]
Cash-strings, *ch'ien-ch'uan-tsï*[21] 錢[2]串[4]子[3]
Cat, *mao*[1] 猫[2]
Caterpillar, *mao-ch'ong*[1] 毛[2]蟲[2]
Cemetery, *ing-ti* 塋[2]地[4]
Centipedes, *u-kong*[1] 蜈[2]蚣[1]
Certain, *tih-ch'ioh* 的[4]確[4]
Chance; luck, *ün-ch'i* 運[4]氣[4]
Character, *p'in-hsing* 品[3]行[4]
Cheat, *ch'i-fu* 欺[1]負[4]
Chess, to play, *hsia-ch'i* 下[4]棋[2]
Chinese, as distinguished from Tartars, *han-ren* 漢[4]人[2]
Chisel, *tsoh-tsi*[8] 鑿[4]子[3]
Cholera, *hoh-luan ping*; *chiao-ch'ang sha* 癨[4]亂[4]病[4], 絞[1]腸[2]痧[1]
Chopsticks, *k'uai-tsi*[9,21] 筷[4]子[3]
Climate, *shui-t'u* 水[3]土[3]
Cook, a, *ta-sï-fu* 大[4]師[1]傅[4]
Cold, to take, *shang-feng* 傷[1]風[1]
Comfort, to, *an-uei* 安[1]慰[4]
Comfortable, *shuang-k'uai*; *shu-fuh* 爽[3]快[4], 舒[1]服[4]
Commit to, to, *chiao-fu* 交[1]付[4]
Compare, to, *pi-chiao* 比[3]較[3]
Compel; constrain, to, *mien-ch'iang* 勉[3]强[3]
Complete, *uan-ch'üen* 完[2]全[2]
Confusion, all in, *luan ch'ih pah-tsao* 亂[4]七[1]八[1]糟[1]
Consider, to, *si-hsiang* 思[1]想[3]
Cool; cold, *liang* 涼[2]
Copy, to make a clean, *t'eng-ch'ing* 謄[2]清[1]
Cotton-wadding, *mien-hua* 綿[2]花[1]
Cough, to, *k'eh-so* 咳[2]嗽[4]
Countenance; looks, *mien-mao* 面[4]貌[4]
Courtyard, a, *t'ien-ching* 天[1]井[3]
Crawl, to, *p'a* 爬[2]
Crosswise; aslant, *huen*; *heng* 橫[2]
Crow, a, *lao-ia*[1] 老[3]鴉[1]
Cruel, *ts'an-ren* 殘[2]忍[3]
Cucumber, *huang-kua*[1,14] 黃[2]瓜[1]
Cup, *pei-tsi*[1] 杯[1]子[3]
Cupboard, *kuei-tsï*[1,23] 櫃[4]子[3]
Curtains, a set of, *ih-ch'uang-chang-tsi* —[1]牀[1]帳[1]子[3]
Customer, a, *chu-ku* 主[3]顧[4]
Cover, a, *kai-tsi*[1] 蓋[4]子[3]
Coverlet, *pei-o*[46] 被[4]窩[1]

Dangerous, *uei-hsien* 危[2]險[3]
Dash against, to; to steep, *ch'ong* 冲[1]
Daylight, *t'ien-liang* 天[1]亮[4]
Debate; discuss, *pien-luen* 辯[4]論[4]
Debt, to contract hopeless, *la-chi-huang* 拉[1]飢[1]荒[1]
Decay, *shuai-pai* 衰[1]敗[4]
Deceive, to, *hong-p'ien* 哄[3]騙[4]
Defame, to, *huei-pang* 毀[3]謗[4]
Delay, *tan-koh* 耽[1]擱[1]
Determination; will, *chi-ch'i* 志[4]氣[4]
Dew, *lu-shui* 露[4]水[3]
Different, *liang-iang*; *puh-t'ong* 兩[3]樣[4], 不[1]同[2]
Diligent, *ch'in-chin* 勤[2]謹[3]
Dining room, *ch'ih-fan-t'ang* 吃[1]飯[4]堂[2]
Disagreeable, *t'ao-ien* 討[3]厭[4]
Disheartened, *huei-hsin* 灰[1]心[1]
Disposition; temperament, *p'i-ch'i* 脾[2]氣[4]
Dispute, to, *pieh tsi-ien* 別[2]字[4]眼[2]
Distinguish, *fen-pieh* 分[1]別[2]
Divine, to, *chan-kua* 占[1]卦[4]

Divulge, *tsoh-sheng* 作[4]聲[1]
Doze, to, *ta-tuen* 打[3]盹[3]
Draft, rough, *ts'ao-kao* 草[3]稿[3]
Drain, *shui-keo*[1] 水[3]溝[1]
Drawer, *ch'eo-t'i*[1] 抽[1]屜[4]
Drill, to, *ts'ao-ien* 操[1]演[3]
Drunk, to get, *hoh-tsui* 喝[1]醉[3]
Duck, a, *iah-tsi*[9] 鴨[1]子[3]
Duster, *mah-pu*[2] 抹[3]布[4]
Dyer, *ran-chiang*[1] 染[3]匠[4]

Eloquence, *k'eo-ts'ai* 口[3]才[2]
Employ, to, *shï-huan* 使[3]喚[4]
Enemy, an, *üen-chia* 寃[1]家[1]
Enter a religion, *ruh-chiao* 入[4]教[4]
Escape from, *to-pi* 躲[3]避[4]
Estimate, to, *ku* 估[1]
Even ; uniform, *chüin-üin* 均[1]勻[2]
Example, an, *pang-iang* 榜[3]樣[4]
Exert strength, to, *ch'uh-lih* 出[1]力[4]
Extort, to, *leh-soh* 勒[1]索[1]
Eyebrows, *mei-mao* 眉[2]毛[2]

Face, to lose, *tiu-lien* 丟[1]臉[3]
Fair ; just, *kong-p'ing* 公[1]平[2]
Faithful; loyal, *chong; chong-hsin* 忠[1], 忠[1]心[1]
Fame, *ming-sheng* 名[2]聲[1]
Family, one's own, *pen-chia* 本[3]家[1]
Father's elder brother, *peh-peh*[1] 伯[4]伯[4]
Father-in-law, *chang-ren* 丈[4]人[2]
Father's younger brother, *shuh-shuh*[1] 叔[2]叔[2]
Fault ; offence, *ko-ts'o* 過[4]錯[4]
Favour, to shew, *k'ai-en* 開[1]恩[1]
Fierce, *hsiong-meng* 兇[1]猛[3]
Fight, to, *tseng-teo* 爭[1]鬥[4]
Fill up, to, *t'ien* 填[2]

Find fault with ; publish shortcomings, *chieh-tuan* 揭[1]短[1]
Finished ; complete, *ch'eng-kong* 成[2]功[1]
Fir tree, *song-shu*[21] 松[1]樹[4]
Firing, *ch'ai-ho* 柴[2]火[3]
Firm ; stable, *chien-ku* 堅[1]固[4]
Flatter, to, *ch'an-mei* 諂[3]媚[4]
Flea, *keh-tsao*[1] 蚤[2]蚤[4]
Floor-boards, *ti-pan*[2] 地[4]板[3]
Flour, *huei-mien* 灰[1]麵[4]
Flow, to, *t'ang* 淌[4]
Fly, a, *ts'ang-ing*[1] 蒼[1]蠅[1]
Follow, to, *ken-sui* 跟[1]隨[2]
Fork, a, *ch'a-tsi*[8] 叉[1]子[3]
Fortune; wealth, *chia-tang; chia-sï* 家[1]當[4], 家[1]私[1]
Fortunes ; to tell, *suan-ming* 算[4]命[4]
Foundation, *ken-chi*[1] 根[1]基[1]
Frog, *ha-ma*[1] 蛤[2]蟆[2]
Funeral, to have a, *ch'uh-pin* 出[1]殯[4]
Gamble, *tu* 賭[3]
Generous ; broad-minded, *k'uan-hong* 寬[1]宏[2]
Gentleman ; Sir, *lao-ie*[1] 老[3]爺[2]
Genuine ; true, *ch'eng-shïh* 誠[2]實[2]
Ginger, *seng-chiang*[2] 生[1]薑[1]
Glass, *po-li*[2] 玻[1]璃[2]
Glue, *chiao* 膠[1]
Go to law, *ta-kuan-sï* 打[3]官[1]司[1]
Goat, *shan-iang*[9] 山[1]羊[2]
Good deeds, *hao sï* 好[3]事[4]
Governor-general, a, *tsong-tuh* 總[3]督[1]
Governor of a province, *hsüin-fu* 巡[2]撫[3]
Guard, to, *pa-sheo* 把[3]守[3]
Guest room, *k'eh-t'ang* 客[4]堂[2]

Ham, *ho-t'ui*[9] 火[3]腿[3]
Hand to, to, *ti* 遞[4]
Handicraft, *sheo-i* 手[3]藝[4]
Hate, to, *huai-hen* 懷[2]恨[4]
Head, top of, *t'eo-ting* 頭[2]頂[3]
Heretofore, *su-lai* 素[4]來[2]
Hinder, *tsu-tang* 阻[3]擋[3]
Hinder ; impede, *ai-si* 礙[4]事[4]
Honour parents, *hsiao-shuen fu-mu* 孝[4]順[4]父[4]母[4]
If; supposing, *roh-shi* 若[4]是[4]
Immortality, *iong-seng* 永[3]生[1]
Implore, *k'en-ch'iu* 懇[3]求[2]
Indefinite, *han-hu* 含[2]糊[2]
Indifferent, *leng-tan* 冷[3]淡[4]
Intercalary month, *ruen-üeh*[1] 閏[4]月[4]
Investigate, to, *chui-chiu* 追[1]究[1]
Irritable ; worried, *chih-tsao* 急[2]躁[4]
Jugglery, *hsi-fah* 戲[4]法[3]

Kerosene, *ho-iu* 火[3]油[2]
Kindness ; benevolence, *ren-i* 仁[2]義[4]
Kitchen, *ch'u-fang*[1] 廚[2]房[2]
Kitchen range, *tsao* 灶[4]
Knot ; boil, a, *keh-tah* 疙[1]瘩[1]

Ladder, *t'i-tsi*[5] 梯[1]子[3]
Lady, *t'ai-t'ai* 太[4]太[4]
Lady, young, *hsiao-chie* 小[3]姐[3]
Lamp-stand, *teng-t'ai* 燈[1]台[2]
Lantern, *teng-long*[1] 燈[4]籠[2]
Law, *lüh-fah* 律[4]法[3]
Lazy, *lan-to* 懶[3]惰[4]
Lead, to, *ling* 領[3]
Leak, *leo* 漏[4]
Learning, *hsioh-uen* 學[2]問[4]
Leather worker, *p'i-chiang*[1] 皮[2]匠[4]
Leave, *li-k'ai* 離[2]開[1]
Lenient, to be, *k'uan-iong* 寬[1]容[2]
Letter carrier, *p'ao-sin-tih* 跑[2]信[4]的[1]
Library, *shu-fang*[1] 書[1]房[2]
Lice, *seh-tsi*[4] ; *shi-tsi* 虱[1]子[3]
Life, *hsing-ming* 性[4]命[4]
Light a fire, *tien-ho* 點[3]火[3]
Like ; as if, *ru-t'ong* 如[2]同[2]
Live, *ko-rih-tsi* 過[4]日[4]子[3]
Live separately, *fen-chia* 分[1]家[1]
Locust, the, *huang-ch'ong* 蝗[2]蟲[2]
Look after, *chao-ing* 照[4]應[4]
Loose ; lax, *song* 鬆[1]
Lord's Supper, *sheng-t'san* 聖[4]餐[1]
Lose, to, *shüh-loh* 失[1]落[4]

Mad person, *feng-tsi*[1] 瘋[1]子[3]
Magpie, *hsi-ch'ioh*[9] 喜[3]鵲[3]
Make allowance for, *chiang-chiu* 將[1]就[4]
Man, *nan-tsi-han* 男[2]子[3]漢[4]
Man, the ideal, *chüin-tsi* 君[1]子[3]
Manifest, *piao-ming* 表[3]明[2]
Marking-line, *meh teo-tsi*[1] 墨[4]斗[3]子[3]
Mattress, *ruh-tsi*[45] 褥[4]子[3]
Meal, to serve up a, *k'ai-fan* 開[1]飯[4]
Midnight, *pan-i-* 半[4]夜[4]
Milk, *nai* 奶[3]
Mix, to, *t'iao-ho* 調[2]和[2]
Mosquito, *uen-tsi*[1] 蚊[2]子[3]
Moth, *o-tsi*[1] 蛾[2]子[3]
Move, a household, *pan-chia* 搬[1]家[1]
Mud, *ni-pa* 泥[2]巴[1]
Mule litter, *t'o-chiao* 駝[2]轎[4]
Murderer, *hsiong-sheo* 兇[1]手[3]
Murmur at, *man (mai) üen* 埋[2]怨[4]

Neat, *ch'i-cheng* 齊[2]整[3]
Niggardly, *hsiao-ch'i* 小[3]器[4]
Noon, *chong-shang* 中[1]上[4]
Nostrils, *pi-k'ong* 鼻[4]孔[3]
Number, *su-muh* 數[4]目[4]

Occupation; trade, *ing-seng* 營[2]生[1]
Odds and ends, *ling-sui* 零[2]碎[4]
Opinion, *i-chien* 意[4]見[4]
Opium, *ta-ien* 大[4]烟[1]
Oranges, *chüh-tsi*[1]; *kan-tsï* 橘[2]子[3], 柑[1]子[3]
Overcome, *teh sheng* 得[2]勝[4]

Painter, *ch'ih-chiang*[1] 漆[1]匠[4]
Paper, toilet, *ts'ao-chï*[5] 草[3]紙[3]
Partition wall, *pih-tsï*[1] 壁[4]子[3]
Paste, *chiang-tsï*; *mien-hu* 漿[4]子[3], 麵[4]糊[2]
Patois, *t'u-hua* 土[3]話[4]
Peaceful, *t'ai-p'ing* 太[4]平[2]
Peaches, *t'ao-tsï*[1] 桃[2]子[3]
Pepper, *hu-chiao* 胡[2]椒[1]
Period of two hours, *shï-ch'en*[1] 時[2]辰[2]
Perspire, *ch'uh-han* 出[1]汗[4]
Perverse, *tiao* 刁[1]
Physical vigour, *hsüeh-ch'i* 血[4]氣[4]
Pile up, *tui* 堆[1]
Pincers, *ch'ien-tsï*[8] 鉗[2]子[3]
Plane, *pao-tsï*[8] 鉋[4]子[3]
Plough, *li-tsï*[22] 犁[2]子[3]
Plums, *li-tsï*[1] 李[3]子[3]
Point to, *chi-tien* 指[3]點[3]
Politeness, *k'eh-ch'i* 客[4]氣[4]
Poor, *p'in-ch'iong* 貧[2]窮[2]
Pork, *chu-ruh*[2] (*ro*) 猪[1]肉[4]
Potatoes, *shan-ü*; *ti-tan* 山[1]芋[4], 地[4]蛋[4]

Pour into, to, *kuan* 灌[4]
Pour over, *chiao* 澆[1]
Preach, to, *chiang-shu* 講[3]書[1]
Precious, *pao-pei* 寶[3]貝[4]
Present, the; before one's eyes, *ien-ch'ien* 眼[3]前[2]
Private; illicit, *sï-hsia* 私[1]下[4]
Prophet, *hsien-chï* 先[1]知[1]
Pump; fire engine, *shui-long* 水[3]龍[2]

Rail at, *ruh-ma* 辱[4]罵[4]
Raise the head, *t'ai-t'eo* 抬[2]頭[2]
Reach up to, *keo* 搆[4]
Ready money, *hsien-ch'ien* 現[4]錢[2]
Reason, *ch'ing-li* 情[2]理[3]
Rebel, *tsao-fan* 造[4]反[3]
Regret, to, *ao-huei* 懊[4]悔[3]
Repeatedly, *lei* (*lü*) *ts'i* 屢[3]次[4]
Repent, *huei-hsin-chuan-i* 回[2]心[1]轉[3]意[4]
Repudiate, to, *fan-huei* 返[3]悔[3]
Resembling; as though, *fang-fuh* 彷[3]彿[2]
Residence; public office, *kong-kuan* 公[1]館[3]
Retain, *ts'uen* 存[2]
Retribution, present, *hsien-pao* 現[4]報[4]
Rice basin, *fan-uan*[1] 飯[4]碗[3]
Road, fork in the, *ch'a* 岔[4]
Roll up, *chüen* 捲[3]
Rumour, *feng-sheng* 風[1]聲[1]
Run away, to, *t'ao-tseo* 逃[2]走[3]
Rummage; turn over, *fan-t'eng* 翻[1]騰[2]

Sabbath, the, *an-hsih-rih* 安[1]息[2]日[4]
Sacrifice, to, *hsien-chi* 獻[4]祭[4]
Sage, a, *sheng-ren* 聖[4]人[2]

Sand, gravel, *sha* 沙[1]
Saucer, *tieh-tsï*[1] 碟[2]子[3]
Saw, *chü-tsï*[3] 鋸[4]子[3]
Scandal, *k'eo-sheh* 口[3]舌[2]
Scorpion, *hsieh-tsï*[1] 蠍[1]子[3]
Search into, *k'ao-chiu* 考[3]究[4]
Security, a, *pao-ren* 保[3]人[2]
Sensible of, *chioh-teh* 覺[2]得[2]
Separate, to, *fen-sheo* 分[1]手[3]
Severe; stern, *li-hai* 利[4]害[4]
Shed; stable, *p'eng* 棚[2]
Sheep, *mien-iang*[3] 綿[2]羊[2]
Sign; mark, *chi-hao* 記[4]號[4]
Sin, to, *fan-tsui* 犯[4]罪[4]
Skill, *sheo-tuan* 手[3]段[4]
Sleeves, *hsiu-tsï* 袖[4]子[3]
Slightly, *shao-uei* 稍[3]微[2]
Small-pox, *t'ien-hua*; 天[1]花[1],
t'ien-hsi 天[1]喜[3]
Snapped; broken, *tuan* 斷[4]
Snatch, *toh* 奪[2]
So that; in order to,
shi-teh 使[4]得[2]
Soap, *fei-tsao*[2]; 肥[2]皂[4],
i-tsï 胰[2]子[3]
Sore, a, *ch'uang*[1] 瘡[1]
Soup, *t'ang* 湯[1]
Spade, *hsien*[3] 枱[1]
Sparrow, *ma-ch'ioh*[1]; 麻[2]雀[3],
chia-ch'ioh 家[1]雀[3]
Spectacles, *ien-ching*[22] 眼[3]鏡[4]
Spider, *chï-chu*[1] 蜘[1]蛛[1]
Spoon, *t'iao-keng*[1]; 調[2]羹[1],
ch'i-tsi 匙[2]子[3]
Sprinkle, *sa* 洒[3]
Stalks of grain, *kai*; *chieh* 稭[1]
Stinking; offensive, *ch'eo* 臭[4]
Stop up, *seh*; *sai* 塞[4]
Storm, a, *k'uang-feng* 狂[2]風[1]
Stove, *lu-tsi* 爐[2]子[3]
Strength, *lih-liang*; 力[4]量[4],
lih-ch'i 力[4]氣[4]
Strong—of fluids, *nong*, *heo*, *ien* 濃[2], 厚[4], 醲[4]
Stupid; dense, *ch'uen-pen* 蠢[3]笨[3]
Style, to; to address,
ch'eng-hu 稱[1]呼[1]
Subject; theme; text,
t'i-muh 題[2]目[4]
Suffer loss, *ch'ih k'uei* 吃[1]虧[1]
Sugar, *t'ang* 糖[2]
Suitable, fitting,
tui-ching 對[4]勁[4]
Take leave, *ts'i-hsing* 辭[1]行[1]
Taxes, *ch'ien-liang* 錢[2]糧[2]
Tea (in leaf), *ch'a-ieh* 茶[2]葉[4]
Tea-table, *ch'a-chi*[1] 茶[2]几[3]
Teeth, *ia-ch'i*[1] 牙[2]齒[3]
Temporarily, *chan-shï* 暫[4]時[2]
Ten Commandments, the, *shih-t'iao-kiai* 十[2]條[2]誡[4]
Testimony, *k'eo-kong* 口[3]供
Thermometer, *leng-reh-piao*[1] 冷[3]熱[4]表[3]
Throat, *heo-long* 喉[2]嚨[1]
Thumb, *ta mu chi-t'eo* 大[4]拇[3]指[3]頭[2]
Tiles, *ua*[2] 瓦[3]
Tooth-brush, *ia shuah-tsï*[3] 牙[2]刷[1]子[3]
Travelling expenses,
p'an-ch'an; 盤[2]纏[2],
p'an-fei 盤[2]費[4]
Treat, a disease, *t'iao-chi* 調[2]治[3]
Treat, meanly, *k'eh-poh* 刻[4]薄[2]
Trouble, to be in, *tsoh-nan* 作[1]難[2]
Troublesome, *fan-soh* 煩[2]數[2]
Trust, to, *i-k'ao* 倚[3]靠[4]
Turnips, *lo-po*[1] 蘿[2]蔔[1]
Twist with the fingers, *nien* 撚[3]

Unconsciously, *puh chï puh chioh* 不[1]知[1]不[1]覺[4]
Unendurable; unbearable, *iao-ming* 要[4]命[4]
Unlucky, *tao-ün* 倒[3]運[4]
Unrestrained, *fang-sï* 放[4]肆[4]
Upright, *cheng-chïh* 正[4]直[2]
Urge, *ts'ui* 催[1]

Vaccine, *niu-teo* 牛[2]痘[4]
Vegetables, *su-ts'ai* 蔬[1]菜[4]
Vow, to, *hsü-üen* 許[3]愿[4]

Wander, to, *p'iao-liu* 漂[1]流[2]
Warm, *nuan-ho* 煖[3]和[2]
Wash-hand basin, [face,] *hsi-lien p'en*[1] 洗[3]臉[3]盆[2]
Watch over, *k'an-sheo* 看[1]守[3]
Wax, *lah* 蠟[4]
Weak, *ruan-roh* 軟[3]弱[4]
Weave, *chïh* 織[1]
Weep, *liu-lei* 流[2]淚[4]
Well off; well-to-do, *fu-kuei* 富[4]貴[4]
Wet nurse, *nai-ma* 奶[3]媽[1]
Whole; entire, *huh-luen* 囫[2]圇[2]
Wife; wife and children, *chia-li* 家[1]裏[3]
Wife, to take a, *ch'ü-ch'in* 娶[3]親[1]
Will, the, *chu-i* 主[3]意[2]
Willing, *ch'ing-üen* 情[2]愿[4]
Willow tree, *liu-shu*[21] 柳[3]樹[4]
Win, *ing* 贏[2]
Woman; women, *nai-nai*[1]; *fu-nü* 奶[3]奶[3], 婦[4]女[4]
Wonder, no, *kuai-puh-teh* 怪[4]不[1]得[2]

1. 個[4] *ko* An individual.
2. 塊[4] *k'uai* A piece of.
3. 本[3] *pen* A root.
4. 件[4] *chien* To divide.
5. 張[1] *chang* To extend.
6. 枝[1] *chi* A branch.
7. 位[4] *uei* A throne.
8. 把[3] *pa* To grasp.
9. 隻[1] *chi* One of a pair.
10. 盞[3] *chan* A lamp-bowl.
11. 匹[3] *p'ih* A mate.
12. 扁[1] *p'ien* A tablet of bamboo.
13. 座[4] *tso* A seat.
14. 條[2] *t'iao* A length.
15. 封[1] *feng* To seal.
16. 句[4] *chü* A sentence.
17. 頂[3] *ting* The top.
18. 角[2] *chioh* A corner.
19. 吊[4] *tiao* To hang.
20. 間[1] *chien* A space between
21. 根[1] *ken* A root.
22. 副[4] *fu* A second.
23. 口[3] *k'eo* An opening.
24. 扇[4] *shan* A fan.

1	1	21	21
2	2	22	22
3	3	23	23
4	4	24	24
5	5	25	25
6	6	26	26
7	7	27	27
8	8	28	28
9	9	29	29
10	10	30	30
11	11	31	31
12	12	32	32
13	13	33	33
14	14	34	34
15	15	35	35
16	16	36	36
17	17	37	37
18	18	38	38
19	19	39	39
20	20	40	40

25. 尊[1] *tsuen* Honourable.

26. 乘[2] *ch'eng* A carriage.

27. 道[4] *tao* A road.

28. 雙[1] *shuang* A pair.

29. 疋[3] *p'ih* A roll.

30. 層[2] *ts'eng* A layer.

31. 餐[1] *ts'an* A meal.

32. 科[1] *k'o* A class.

33. 首[3] *sheo* The head.

34. 朵[3] *to* A cluster.

35. 顆[1] *k'o* A kernel.

36. 頭[2] *t'eo* The head.

37. 面[4] *mien* A surface.

38. 尾[3] *uei* A tail.

39. 掛[4] *kua* To hang up.

40. 管[3] *kuan* A tube.

41. 輛[4] *liang* A pair of wheels.

42. 樁[1] *chuang* A stake.

43. 筆[3] *pih* A pen; a pencil.

44. 文[2] *uen* Literature.

45. 床[2] *ch'uang* A bed.

46. 所[3] *so* A place.

47. 棵[1] *k'o* A Numerary Adjunct.

48. 統[3] *t'ong* To govern.

49. 領[3] *ling* To lead.

50. 粒[4] *lih* A grain.